

THE
BHAKTI SŪTRAS OF NĀRADA

WITH
EXPLANATORY NOTES AND AN INTRODUCTION
BY THE TRANSLATOR

TRANSLATED BY
NANDALAL SINHA, M A, B L,
OF THE PROVINCIAL CIVIL SERVICE, BINAR AND ORISSA

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PREFACE TO THE SECOND EDITION

In this edition we have supplied an authoritative account of the traditional Bhakti doctrine. We have also attempted to show by numerous quotations from devotees of different times and ages and pursuing different faiths, that the religion of Bhakti is a universal religion. These quotations will also, it is hoped, throw further light on many of the Sûtras of Narada. For these additional notes we are wholly indebted to the Sri Bhâsya of Râmânja, its translation by Thibaut in the Sacred Books of the East Series, "Leaves from the Diary of a Hindu Devotee" published by the Parni Office, Allahabad, and 'The Mystics of Islam' by Mr Reynold A Nicholson.

S N

INTRODUCTION

There is a tradition as to the origin and authorship of this short treatise (*Ule Srimad Bhāgavatam*, Chapters I 4 and 5) Mahārṣi Vidyāśrī was staying in his hermitage of Badarikāśrama. One day the celestial hermit Nārada turned up there in the course of his usual wanton rambles. The great Vyāsa welcomed him with due rites, and, on his taking seat, asked 'Prophet of Gods! the soul of man seeks to get free from the hold of pleasure and pain and craves for deliverance from the bondage of the world. But the path of Action (*Karma*) does not lead directly to the goal. Knowledge (*Jñāna*) of course, does nevertheless, without the leaven of Devotion, it can achieve very little in substance. Devotion (*Bhakti*) is the only way of attaining salvation all the others have importance only in so far as they are auxiliary to it. Therefore I humbly ask you to explain to me the doctrine of Devotion. The divine Nārada at once arrayed the mind of Vyāsa and replied. Great sage! you have come down on earth for the redemption of mankind. Your present enquiry has been prompted by that desire alone. By your disciple Jaimini you have already in the *Pūrva-Mīmāṃsā* discoursed upon the problem of Action, and have yourself completed the enquiry into the problem of Knowledge in the *Uttara-Mīmāṃsā*. And now you have taken up the problem of Devotion. I am going to explain it. But its full explanation will be given by you in your *Srimad Bhāgavatam* which will be of the nature of a commentary upon your *Brahma-Sūtras*. My *Sūtras* will be read as such an explanation of your very short description of Devotion given in the *Uttara-Mīmāṃsā*.

So saying Nārada delivered a discourse on Devotion in 84 aphorisms the collection of which forms this short treatise, known as *Nārada Bhakti-Sūtram*.

The doctrine of Devotion, however, is as old as the Vedas where it has been revealed as the Pañcharātra (*Bhāgavata* or *Sāttvata*) tantra. "The theory of the *Bhāgavatas* is that from Vāsudeva who is the highest Brahman and the highest cause, there originates the individual soul called Sankarsa, from Sankarsana the internal organ called Pradyumna, and from Pradyumna the principle of egoity called Aniruddha." "What it teaches is that the highest Brahman, [there called Vāsudeva, from kindness to the devoted

to it, voluntarily abides in a fourfold form, so as to render itself accessible to its devotees . . . That highest Brahman, called Vāsudeva, having for its body the complete aggregate of the six qualities, divides itself in so far as it is either the ‘Subtle’ (Sūkṣma), or ‘division’ (vyûha), or ‘manifestation’ (vibhava), and is attained in its fullness by the devotees who, according to their qualifications, do worship to it by means of work guided by knowledge. ‘From the worship of the Vibhava-aspect one attains to the vyûha, and from the worship of the vyûha one attains to the ‘Subtle’ called Vāsudeva, i. e., the highest Brahman’—such is their doctrine. By the ‘vibhava’ we have to understand the aggregate of beings such as Râma, Kṛṣṇa, etc., in whom the highest Being becomes manifest; by the ‘vyûha’ the fourfold arrangement or division of the highest Reality, as Vāsudeva, Sankarsana, Pradyumna, and Aniruddha; by the ‘Subtle’ the highest Brahman itself; in so far as it has for its body the mere aggregate of the six qualities—as which it is called ‘Vāsudeva’ ” “The Lord who is known from the Vedânta-texts, i. e., Vāsudeva, called there the highest Brahman—who is antagonistic to all evil, whose nature is of uniform excellence, who is an ocean, as it were, of unlimited exalted qualities, such as infinite intelligence, bliss, and so on, all whose purposes come true—perceiving that those devoted to him, according as they are differently placed in the four castes and the four stages of life, are intent on the different ends of life, viz. religious observances, wealth, pleasure, and final release, and recognising that the Vedas—which teach the truth about his own nature, his glorious manifestations, the means of rendering him propitious and the fruits of such endeavour—are difficult to fathom by all beings other than himself, whether gods or men, since those Vedas are divided into Rik, Yajus, Sâman, and Atharvan; and being animated by infinite pity, tenderness, and magnanimity; with a view to enable his devotees to grasp the true meaning of the Vedas, himself composed the Pañcrahitia-sâstra” (Śrī Bhāṣya of Rāmānuja, Thibaut’s translation, S. B. E., vol. XLVIII, pp. 524-528).

Nârada is a typical *bhakta* or devotee, and in his aphorisms he has breathed that enthusiasm of selfless devotion to God, which is all his own. Devotion is the highest sentiment that the human soul is capable of, and it is evident from the aphorisms that Nârada has dealt with the subject from the point of view of sentiment alone. The *Bhakti-Mīmāṃsā* of Śaṇḍilya, on the other hand, is, as its name implies, an enquiry into the philosophy of Devotion. Accordingly, the two treatises may be regarded as companion pieces, supplementing each other. We give below a summary of their teachings on some of the principal points embraced by the theme of Devotion.

THE DOCTRINE OF DEVOTION

(1) *Its philosophical basis*

Jīva or the Embodied Self and Brahman or the Pure Self are two distinct realities. In the phenomenal world, as in the case of ordinary mortals, they stand apart from each other. Philosophy seeks to vindicate their existence and to ascertain the nature and attributes of each, while Religion seeks to find out the way for the Jīvas return to Brahman. Systems of thought and religion differ according as they take different views of the Jīva and Brahman or of their relation to each other. Thus the sage Kāśyapa thinks that the Jīva is absolutely dissimilar to Brahman and that Brahman is higher than the Jīva (S* 29). According to the great Vyāsa, on the other hand, the notions of the Jīva and Brahman are erroneous, and there is but one reality *viz.* the Self in the form of pure consciousness (Brahma-Sūtra IV : 3, Ś, 30). Śaṇḍilya rejects both these extreme theories, and takes the middle course, thereby reconciling the two to a certain extent. His theory is that the Jīva and Brahman are two distinct realities, but that, under the aspect of eternity, the Jīva possesses the same nature as Brahman, which, however does not belong to it, in a developed form, in the phenomenal world, in other words, that it is capable of attaining to, that is to say, returning to Brahma-Bhāva or the state of Brahman (S 31). He gives reasons for his theory, and refers to authoritative texts, (such as *Chhāndogya Upaniṣat*, *Adhyāya III*, *Khanda 14*, *Taittirīya Samhitā*, VII : 10 2, *Taittirīya Āraṇyaka*, III 11 4, *Taittirīya Upaniṣat* III 1, the great saying "Thou art That," *Glā* XV 7, etc.), in support of it. It may be objected that the above theory involves a contradiction in thought, inasmuch as the ideas of being the Creator of the World, and the like, and of not being so are altogether different. To this Śaṇḍilya replies that there is no such contradiction here, in the same way as there is not any in the act of recognition although there too the object present to the senses is different from the object recalled. Nor does it follow from this theory that Brahman also is subject to the limitations and sufferings peculiar to the Jīva, for the very point of this theory is that limitations and sufferings are mere accidents and in no way appertain to the nature of the Self (S 33). This does not, however, apply to the lordliness of Brahman characterised as the Creator, etc., for such lordliness belongs to its very essence (S 34). Nowhere in the Śrīntis the lordliness of Brahman has been denied, while it follows from the similarity of nature between the Jīva and Brahman that limitations

*S refers to the aphorisms of Śaṇḍilya, and N to those of Nārada, while the figures give the numbers of the aphorisms.

and sufferings are accidents in the life of the Jīva (S' 35). An objector may argue that a time may come when, after the dissolution, one by one, of finite intellects (buddhi), all the Jīvas will return into the state of Brahman, and when, in consequence, there will be no further occasion for the exercise of lordliness on the part of Brahman, so that lordliness as such cannot be a permanent and essential attribute of Brahman. To this Śāṇḍilya replies that no such time can possibly arrive, inasmuch as finite intellects, the limiting adjuncts of the Jīvas, are infinite in number, and creation accordingly is an eternal process (S' 36). It may be urged, again, that Brahman being the material cause of the universe, it lacks the characteristic of immutability. But this is not the case. It is Prakṛiti, Mâyā, (Plato's Matter), which is really the material cause of the universe, while the causality of Brahman operates through the medium of Prakṛiti (S' 37). Brahman is Pure Existence, Prakṛiti is its Energy. Brahman does not become transformed under the influence of Prakṛiti, as a magician is not transformed by his own magic. Hence the immutability of Brahman remains unimpaired. The words of the Śruti, which declare the world to be *situated* in Brahman, have been used figuratively, as a person seated on a chair within a room, may be said to be seated in the room as well as on the chair (S' 38). Both Brahman and Prakṛiti are indispensable, mutually dependent, causes of the universe (S' 39). That which knows is Brahman, that which is known is Prakṛiti, and there is no middle term between them (S' 40.) They are, therefore, eternally related. And because it is the Energy of Brahman, Prakṛiti cannot be unreal (S' 41.)

The Jīvas emanate from Brahman, and participate in its existence. This emanation takes place by means of its will to be and its will to do, and is guided by its intelligence (S' 87 and 88). Having, thus, created beings of various grades, high and low, it composed the Vedas for their welfare (S' 89 and 90). And according to Bādarāyaṇa (*vide* Vedānta Sūtras, I. 1 2), it dispenses also the consequences of actions to the Jīvas (S' 91.) Dissolution consists in the relapse of these minor entities into the Supreme Being (S' 92.)

Now, ultimately there is but one Self, and not many. Plurality of Selves is a phenomenon due to the association of *upādhis*, adjuncts or external limitations just as the phenomenon of plurality of suns may be produced by means of the application of a number of mirrors (S' 93). It cannot be argued that, because there exists a difference of status, that is, because some Jīvas attain Release, while others remain in the state of bondage, therefore the Jīvas must be absolutely dissimilar to one another, each possessing independent principles and spheres of intelligence and activity, for, in that

case, there can be no relationship of the seer and the object seen between the Supreme Lord and the Jivas, and hence it would follow that omnipotence and omniscience do not belong to Him and that He is apprehensible by finite intelligences like any other object of cognition (S 94). Besides, the circumstances which apparently differentiate the Self on the phenomenal plane, namely, individual cognitions, desires, feelings, volitions etc., are not essential attributes of the Self, but have their origin elsewhere, and are merely reflected in it (S 95). All the change, differentiation, that the Self undergoes, is its appearance on, and disappearance from, the field of phenomenal existence, where it comes into association with motivity and its consequences (S 100).

Mukti, Release, then means the return of the *Samsāri* Jiva, i.e., Jiva undergoing revolutions of births and deaths in ever-changing forms of existences, into the state of Brahman, the Pure Self, characterised as pure existence, pure consciousness, and pure bliss. The cause of *Samsāra* or worldly existence is not want of knowledge. The argument that like the erroneous apprehension of a snake in a piece of rope, this world also has no foundation in reality, is not valid. For, in the first place, there is no adequate reason in favour of the supposition, on the other hand, were the world a creation of the imagination, the inference of God as the Cause of the world would fall to the ground. Nor has Bīṭarāyana, in any of his aphorisms, (the Vedānta Sūtras), taught the unreality of the world, on the contrary by showing the reality of the dream-creation, he has established the reality of the creation of the waking state, and thereby disproved the theory that the world is the imagination of ignorance. "We admit," says Rāmānuj in the *Śrī Bhāṣya*, "that release consists only in the cessation of Nescience, and that this cessation results from the knowledge of Brahman. But a distinction has here to be made regarding the nature of this knowledge which the Vedānta texts aim at attaining for the purpose of putting an end to Nescience. Is it merely the knowledge of the sense of sentences which originates from the sentences? or is it knowledge in the form of meditation (*upāsana*) which has the knowledge just referred to as its antecedent? * * * * * Hence we conclude that the knowledge which the Vedānta texts aim at inculcating is a knowledge other than the mere knowledge of the sense of sentences and denoted by 'dhyāna', 'upāsana' (i.e. meditation), and similar terms * * * * *

"Meditation" means steady remembrance i.e., a continuity of steady remembrance, uninterrupted like the flow of oil, in agreement with the scriptural passage which declares steady remembrance to be the means of release, so the attainment of remembrance all the ties are loosened' (Chh Up VII 26 2) * * * * *

“Such remembrance has been declared to be of the character of ‘seeing’, and this character of seeing consists in its possessing the character of immediate presentation (*pratyakṣatā*). With reference to remembrance, which thus acquires the character of immediate presentation and is the means of final release, scripture makes a further determination, *viz.*, in the passage Ka. Up. II, 23. ‘That Self cannot be gained by the study of the Veda (“reflection”), nor by thought (“meditation”), nor by much hearing. Whom the Self chooses, by him it may be gained; to him the Self reveals its being.’ This text says at first that mere hearing, reflection, and meditation do not suffice to gain the Self, and then declares, ‘Whom the Self chooses, by him it may be gained.’ Now a ‘chosen’ one means a most beloved person; the relation being that he by whom that Self is held most dear is most dear to the Self. That the lord (*bhagvân*) himself endeavours that this most beloved person should gain the Self, he himself declares in the following words, ‘To those who are constantly devoted and worship with love I give that knowledge by which they reach me, (*Bhā Gī.X, 10*), and ‘To him who has knowledge I am dear above all things, and he is dear to me’ (*VII, 17*). Hence, he who possesses remembrance, marked by the character of immediate presentation (*Sākṣātkāra*); and which itself is dear above all things, since the object remembered is such; he, we say, is chosen by the highest Self, and by him the highest Self is gained. Steady remembrance of this kind is designated by the word “devotion (*bhakti*)”; for this term has the same meaning as *upāsana* (meditation).” (*Thibaut’s translation, S. B. E., vol. XL VIII, pp. 11 to 16*).

The cause of *Samsāra* accordingly is want of Devotion (*S’ 98*). For, the fire of Devotion burns up the “I” within the Self, *i.e.*, the sense of separate personality, which is the direct cause of worldly existence, and the *Jīva* attains to a state of perfect contentment, entire self-forgetfulness, and absolute identification of itself with Brahman; whereas want of Devotion implies the continuance of *Ahaṁkāra*, Egoity, the principle of individual separateness and agentship in the performance of acts for the realisation of desired ends, and consequently the state of feelings, desires, volitions, attraction and repulsion, pleasure and pain, and *dharma* and *adharma*, *i.e.*, merits and demerits, which necessarily lead to re-birth. That being so, the path of *Mukti* Self-realization, Return of the *Jīva* into the state of Brahman, lies through single-hearted Devotion, inasmuch as Devotion frees the *Jīva*, for ever, from the external limitation of the finite intellect which is a product of *Prakṛiti* (*S’ 96*). Freedom from the limitation of the finite intellect, again,

has no necessary connection with freedom from the limitation of the physical organism. Success in the culture of Devotion may be obtained even during the continuance of life on earth, and in such cases the destined period of mortal existence has to be completed before final liberation can be enjoyed. The Jivas which obtain this state, are called *Jivan-mukta*, i.e., living, yet released. It is their *Adristam*, i.e., the potential after-effects of acts voluntarily performed by them, which stands in the way of their immediate release. It cannot be contended that similarly their other *Adristas* also, wherein they have reserved for them other experiences of worldly existence, must go on producing their effects, so that there can be no Release by means of Devotion, for, with the disappearance of *Adristam* determining length of life, and of the finite intellect, the very foundation of those other experiences are taken away from beneath them, inasmuch as experience of passing state is not an attribute of the Self, but is merely reflected in it from the finite intellect (S' 97)

An enquiry into the Doctrine of Devotion may be, therefore, profitably undertaken (S 1, N 1)

(ii) Who are *adhikāris*, i.e., entitled, to the Path of Devotion

Jñāna, Knowledge of the truth about the Self and the Not-Self, and *Karma*, religious performances, e.g., sacrifices, are not meant for all. For example, females and *Sūdras* are excluded from the study of the Vedas. But no such restriction exists in the case of Devotion. The Path of Devotion consists of a gradation of steps. The desire for *Mukti*, for release from the coil of mortality, and the suffering attending it, is its starting point, and that which is called *Parā Bhakti*, i.e., Higher Devotion, is its goal, for, it is *Parā Bhakti* that immediately leads to *Mukti* (S' 84). And subsidiary to *Parā Bhakti*, *Ekānta-bhāva*, whole-hearted devotion, there are various other forms of devotional states, eighty-one in number (*vide* page xiii *post*), and activities, which in their comprehensiveness reach from the highest to the lowest of human beings. Hence females, *Sūdras*, *Chandālas*, and the like, as well as those who are better situated than they, are equally competent to follow the Path of Devotion provided only they have awakened to the sense of their state as sinners and sufferers, and consequently have come to possess an all-absorbing desire for release from the painful revolutions of births and deaths. *Mumukṣutva*, Desire for Release, is the minimum qualification which entitles one to the Path of Devotion (S' 78, 79, 80, 81, 82, N 33, 73)

(iii). *The Object of Devotion.*

People worship minor deities, such as Indra and others, for the realization of particular objects of desire, e.g., learning, prosperity, relief from pain, etc., and these deities, being so worshipped, grant the prayers of their worshippers. Such worship is an act of Devotion. But the Devotion that is manifested in these cases, is of a lower kind. It is called *A-parā*, the lower, or *Gaunī*, the secondary, form of Devotion, as distinguished from what is called *Parā*, the higher, or *Mukhyā*, the primary, form of Devotion; for, not only is *Mukti*, Release characterised as return into the state of Brahman, not attainable by *A-parā Bhakti*, but it also fails to bring abiding peace to the soul, whereas, while *Mukti* is the handmaid of *Parā Bhakti*, the latter also produces perfect peace of mind and constant enjoyment of pure bliss (N. 59, 60, 61). It has accordingly been taught that the Almighty alone should be worshipped, always with the whole heart, and with implicit faith (N. 80), and that, being invoked, He at once manifests Himself, and fills His devotees with His influence (N. 81). The object of *Parā Bhakti*, then, is *Īśvara* (S. 2, N. 2), the Supreme Lord, Who is the origin and life of all created things, towards Whom all creation moves, and in whom every thing finally disappears (Taittirīya Upanisat, III. i. 1), that is, *Saguna* Brahman, i. e., the Personal God, in other words, Brahman manifesting its *gunas* or attributes as the Creator and Controller of the Cosmic System, as distinguished from *Nirguna*-Brahman, i. e., the Impersonal God, in other words, Brahman with its attributes in a quiescent state; for, evidently *Nirguna* Brahman can by no means become an object of worship and devotion. But, still, another difficulty here presents itself. Even *Saguna* Brahman, as such, is far above the power of comprehension of ordinary mortals; how then, are they to cultivate devotion towards Him? It is by worshipping Him first in His sensible forms, i. e., as manifested in Creation, for He is the *Virāt-Ātmā*, the Soul of this grand and glorious system of the Universe, *Viśva Rūpa*, of Whom the Universe is the outward form. For, as explained by Rāmānuja in the *Śrī Bhāṣya*, the highest Brahman called Vāsudeva, from kindness to those devoted to it, voluntarily abides in a fourfold form (i. e. Vāsudeva Saṁkarsaṇa, Pradyumna and Aniruddha), so as to render itself accessible to its devotees. Accordingly Śaṅḍilya teaches that the World and the Object of Worship are not two different things, inasmuch as He is the inner essence, *svarūpa*, the very Self, of all things (S. 85). This, however, does not necessarily involve pantheism in its bad sense, for while God is immanent in the World, He at the same time also transcends it, as Lord Kṛṣṇa declares in the *Gītā* (X. 42). "I stand, pervading this entire universe by a part of Me."

But the easier and more attractive form of the worship of *Saṁn Brahman* is worship of Him in His Incarnations. *Para-Bhakti* may be cultivated towards the Incarnation also (Ś' 46). An "Incarnation of Brahman," however, is not a mere figment of the imagination, for, the Lord Himself declares in the *Gītā* (11 9), that He undergoes birth and death in the midst of mortals. But His birth is a divine event, being due solely to His own energy (Ś' 48). Says the Lord also: "Although I am the Unborn, and of immutable essence, although I am the Lord of the created beings, I enter into My *Prakṛiti*,—put forth My Energy,—and come into (finite) existence from age to age" (*Gītā*, 11 6). Incarnation, again is entirely an act of compassion on His part, and compassion is a pure unselfish attribute in Him (Ś' 49). For, the purpose of divine incarnation is thus declared in the *Gītā*: "I create Myself, O *Bhārata*, whenever there is decline of *Dharma* or righteousness, and rise of *A-Dharma* or unrighteousness. For the protection of the virtuous and for the destruction of the wicked, and for the purpose of the establishment of *Dharma*, I come into (finite) existence, from age to age, by means of My *Māyā*" (11 7 and 8). Incarnations should be, however, distinguished from the *śāśvata* or glories of the Lord. All excellences, *e.g.*, of truth, beauty, love, power, greatness, etc., wherever found, are glories of the Lord and on account of these glories is given in the *Gītā*, 11 12. But *Mukti* will not result from the worship of any of these glories (Ś' 50 and 51). It may be urged that whereas *Vāsudēva*, *Kṛiṇa*, is also enumerated in the above portion of the *Gītā* as a *śāśvata* or glory of the Lord, worship of Him therefore, will not bring about *Mukti*, but this is not the case, as there is sufficient evidence that *Vāsudēva* is a mere form, while *Kṛiṇa* is the Lord Himself (Ś' 52 and 53). The inclusion of *Vāsudēva* amongst the *śāśvata* is intended to show that He is the greatest amongst the *Vraṇas* (Ś' 54). Devotion to the Lord *Kṛiṇa* will, therefore, lead to Release. So also will do Devotion to the other well known Incarnations in the forms of *Nṛsiṁha*, *Vāmana*, *Rāma*, *Buddha*, etc (Ś' 55).

(11) The Culture of Devotion

According to some, *Jñāna* or knowledge is instrumental in the production of *Bhakti* (N 28), while others say that they are mutually dependent (N 29). But the teaching of *Nārada* is that *Bhakti* is the fruit or result of itself (N 30). Nevertheless there are several auxiliary causes to it. Thus, *Bhakti* arises from the giving up of the objects of the senses and of attachment to them (N 35), from constant worship (N 36) from listening to, and singing, the glories of the Lord in the assemblies of men (N 37). But principally

it is obtained through the kindness of the great ones, i.e., the successful devotees, or through the touch of divine compassion (N. 38). Companionship of the great, however, is difficult to obtain (N. 39). It can be obtained only through the mercy of God (N. 40), inasmuch as there is no difference between God and His good men (N. 41). Evil company should be forsaken by all means (N. 42), as it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, loss of everything (N. 44). These evil tendencies, ordinarily playing in ripples under the breeze of *Mâyâ*, behave like the sea by association with the whirlwind of evil company (N. 45). Who crosses over *Mâyâ*? It is he who avoids evil company, attends upon men of large hearts, and becomes selfless (N. 46),—who retires into solitude, roots out all wordly attachments, does not yield to the influences of the three *gunas* *Sattva*, *Rajas* and *Tamas*, and gives up both acquisition and preservation (N. 47),—who renounces the results of his action, consecrates all action to God, and thereby rises above the influence of contraries such as pleasure and pain, heat and cold (N. 48),—who puts aside the *Vedas* also, and acquires pure, uninterrupted attachment to the Lord (N. 49). He not only himself crosses over *Mâyâ*, but also helps others to cross over their *Mâyâ*, (N. 50). The aspirant should not listen to talks about women, wealth, and the conduct of atheists (N. 63). He should give up egotism, pride, etc. (N. 64.) Having consecrated all conduct to the Lord, he should make Him the object of his lust, resentment, pride, etc. (N. 65). Argumentation about God and about devotion to Him must not be undertaken (N. 74), as there is room for error and uncertainty in it (N. 75). *Bhakti Śāstra*, Teachings on Devotion, should be studied intelligently, and observances enjoined therein should be performed (N. 76). Much of our time, short as it is, is taken up with the experiences of pleasure, pain, desire, gain, and the like; not a single moment even of the little that is left, which, as it were, waits for our attention to them, should be passed in vain (N. 77). Harmlessness, truthfulness, purity, kindness, faith, and other excellences of character should be observed (N. 78) And after all the Lord alone should be worshipped at all times with the whole heart and in a faithful spirit (N. 79). For, being invoked, He at once reveals Himself, and fills His devotees with His influence (N. 80) as, with Him, it is *Bhakti*, that carries the greatest weight (N. 81).

Now, *Parā-Bhakti*, *Parama Prema*, Supreme Love, is the primary object to which the devotee aspires. There are eighty-one minor forms of devotion which lead up to it. They are collectively called *Gauṇī-Bhakti* or Secondary Devotion. The question may arise whether these lower stages of

Devotion have to be cultivated simultaneously, successively, or alternatively. To this Śāṇḍilya gives the reply that there is no hard and fast rule for the application of these subsidiary means, but that their application depends upon the requirements of each particular case, like the use of various materials in the construction and repair of a building (§ 62), for every one of them is capable of pleasing the Lord (§ 63), and thereby leading to *Pāra-Bhakti*.

We trace here, in broad outline, the progress of a *Samsārī* Jīva towards *Mukti* along the Path of *Bhakti*. Experience of pleasure and pain is a fundamental fact of human existence. It falls to the lot of every mortal. But it is the fortunate few who can realize the significance of it. If the Jīva has acquired *Sukṛita* or merits in his previous birth and if he is discriminative, the experience of pleasure and pain in unending alternation will produce a feeling of dissatisfaction and disgust in him and will awaken him to the utter helplessness of his situation. Thereafter will dawn in him *Śraddhā*, faith, namely, the belief that there is a moral Governor of the World, who rules the destinies of the Jīvas according to immutable laws. Here, for the first time, is made differentiation between the Here and the Here-after. This is the moment of the birth of Religion. Now the Jīva avoids waste of energy in useless, though, it may be, harmless, pursuits (*aiśvārya-tyāga*), and confines his activities within the code of morality (*Sāstra*) which regulates conduct by means of which the Supreme Good may be attained. Gradually he forbears more and more from doing prohibited acts, and pays over-increasing attention to the performance of acts prescribed. At the same time he learns to put out *Abhimāna* or Self-assumption, i.e., to perform acts not for the sake of the fruits which they may produce, but in a spirit of devotion to duty. Thus *Karma-Yoga*, the Path of Action, ends in the purification of the mind of *Abhimāna*. This may be said to be the first stage of devotional self-culture. The second stage begins with the feeling of the necessity of some *Sādhana* or means of Release. Such a means can be found in the company of *Sādhus* or pious men. The aspirant, therefore, should keep company with the *Sādhus* and render service unto them. *Sādhu Seva*, to serve pious men, is the first act of worship, wherein lies the Seed of Divine Love. Companionship of the *Sādhus* and *Sādhu Seva* will produce a little indifference to worldly objects, and detachment to the things of the other world. Next will follow occasional ecstasies mixed with extraneous thoughts. This impurity of ecstatic experiences is due to what is called *Anartha* or evils. *Anartha* is four fold, according as it arises from (1) *duṣkṛita*, demerits, (2) *sukṛita*, merits, (3) *aparādha*, failings or faults, and (4) *bhakti*, devotion. They are called *anartha* or evils, because they cause distraction. *Aparādha*, faults,

may be of ten kinds: (a) to speak evil of the Vaiṣṇavas, (b) to treat Śiva and Viṣṇu as different deities, (c) to look upon the *Ġurū*, religious preceptor, as an ordinary mortal, (d) to disparage the *Śāstras*, codes of morality, (e) to regard the powers attributed to the singing of the names of the Lord as mere puffs, (f) to put wrong or far-fetched construction upon the name of the Lord, (g) to do sinful acts thinking that the power of the name will save the sinner, (h) to treat the name as of equal potency with any other virtuous act, (i) to teach the name to unbelievers, and (j) to learn the power of the name and yet not to be attracted to it. *Aprādhā* arising from *bhakti* are such as the desire for worldly gain, reputation and the like, which may be easily acquired through devotion. All this impurity will be, however, washed away by *Jñāna-Yoga*, Reflection upon the Self or Realization of the Self in Thought, listening to, and singing, the names and achievements, (*Līlā*) of the Lord, and other means such as mentioned above. And the result will be growing steadiness of contemplation, and constancy in worship. Constancy in worship (*nisthā*) will give rise to *Ruchi* or feeling of enjoyment, or intellectual relish, of the life of devotion, and *Ruchi* will be followed by *Āsakti* or attachment and consequent depth of contemplation. *Āsakti* may be induced either by the perception of *aīśvarya* or the majesty and lordliness of God, or by the perception of *mādhurya* or the grace and beauty of God. The former is called *guna*-(attribute) *māhātmya*-(majesty) *āśakti* (attachment), and the latter is called *rūpa*-(grace and beauty) *āśakti* (attachment). These are followed by *pūjā-āśakti* or attachment to worship. In these forms of attachment the devotee is possessed with the sentiment of awe and wonder, and stands, as it were, at some distance from the Lord, feeling his own insignificance and sinfulness on the one hand, and the majesty and holiness of the Lord on the other. But the influence of Love is at work, and, after the intermediate stage of *smarana-āśakti* or attachment in the form of constantly recurring thinking about the Lord, there succeeds attachment in the forms of closer and closer personal relationship. The first of them to evolve is *dāśya*-(service) *āśakti* (attachment). The devotee becomes attached in rendering service to the Lord, as a servant does to his master. *Dāśya-āśakti* evolves into *sakhya*-(friendship) *āśakti* (attachment). The devotee becomes attached to the Lord, as is one to one's friend. *Sakhya-āśakti* evolves into *vātsalya*-(parental love) *āśakti* (attachment). The devotee becomes attached to the Lord, as is a father to his son. And *vātsalya-āśakti* evolves into *kāntā*-(wife) *āśakti* (attachment). The devotee becomes attached to the Lord, as is a faithful wife to her husband. But the personal element also has to be dropped before the next higher stage can be reached; and, thus, the fulfilment of *kāntā-āśakti*, whether it be conversant about the *aīśvarya* or the *mādhurya* of the Lord, is in *ātma*-(self)

nivedana (dedication), *āśakti* (attachment), when the devotee sacrifices himself to the Lord, completely identifies his will with His will loses his separate existence in the wider existence of the Lord. Thereafter he attains to the state of *tanmaya*-(absorption in Him) *āśakti* (attachment) that is of absolute self forgetfulness. This is called *bhāva*, trance, *śamādhi*, deep meditation, wherein there takes place manifestation of the Supreme Being. This is the sprouting stage of divine love. *Bhāva* then grows into *mahā bhāva*, the higher trance which is the state of *paraṁa*-(extreme) *viraha*-(separation) *āśakti*-(attachment). As in the case of true lovers during separation, so here also the devotee becomes mad after God, realizes His presence within himself as well as outside him, and vorily lives, moves and has his being in Him. This is *paraṁa-prema*, the consummation of Love. Hereby the knot of the heart (*hrīdaya-granthi*), which binds the Jīva to the *Samsāra*, is cut asunder, all doubt is set at rest, and *karma*, the cause of re-birth, is exhausted. Thus the Jīva overcomes *Māyā*, and obtains Release. If it happens during life, he is called *jīvan-mukta*, living yet released. If after death, he is then called *videha-mukta*, disembodied and released.

(v)—The Forms and Expressions of Devotion

Devotion is indicated by (a) *śmādhānā*, honour, as in the case of Arjuna, (b) *vahumāna*, exaltation as in the case of Ikṣvāku (*Viṣṇu Purāṇa*, XXV 22) (c) *prīti*, pleasure, as in the case of Vidura (*Mahābhārata*, *Udyoga Parva* LXXIX 24) (d) *viraha*, (pangs of) separation as in the case of the Gopīs (*Viṣṇu Purāṇa*, V xviii 17) (e) *itara-vichikitsā*, disinclination to others, as in the case of Upamānya (*Mahābhārata*, *Anuśāsana-Parva*, XIV 186), (f) *maṇād-khyāti*, glorification as in the case of Yama (*Viṣṇu Purāṇa*, III vii 10,) (g) *tadartha prāna sthāna*, living for Him, as in the case of Hnumāna (*Rāmāyana*, *Uttara-kāṇḍa* CVII 31) (h) *tadyatā* the belief that everything belongs to Him, as in the case of Uparihara Vasu (*Mahā bhārata*, *Sānti-Parva* Chapters 336 and 337), (i) *sarva-śad-bhāva*, the consciousness that He is immanent in all things, as in the case of Prahlāda (*Viṣṇu Purāṇa* I xix 5) (j) *a-prātikūlya* non-opposition, as in the case of Bhīṣma (*Mahābhārata* *Bhīṣma-Parva*, LIX 97), and the like (S 44, N 19), such as ardour in worship, and in constant talk about Him (N 16, 17, 18).

Before we proceed to describe the various forms of Devotion, we should better explain the statement we have made above namely that there are eighty one varieties of it. And for this purpose we make the following quotation from the gloss of Aṇḍya Sṛḍhara on the *Srīmad Bhāgavatam*, III xxix

8, 9, 10, 11: "Thus *tāmasa*, and the other (*viz.*, *rājasa* and *sāttvika*) forms of devotion contain three varieties each, of which superiority belongs to each succeeding one. Accordingly *śrāvana* (listening to talks and songs about the Lord), *kīrtana*, singing songs about Him, etc. *viz.*, *smarana*, (constantly thinking about Him), *pāda-sevana*, (doing homage to Him) *archana*, (worshipping Him), *vandana*, (making obeisance to Him), *dāśya*, (rendering service unto Him), *Sakhya*, (behaving like a friend towards Him), and *ātmanivedana*, (dedicating one's self to Him), every one of them contains nine varieties. So that *saguna-bhakti* (*vide* below) becomes eighty-one-fold Whereas *nirguna-bhakti* (*vide* below) is of one kind only,"

Now, the means of obtaining Release is the *anurāga*, pursuit, of the *Para-Tattva*, Supreme Reality, *Śrī-Kṛṣṇa*, the Lord, and He may be pursued from various motives. For example, addressing Yudhiṣṭhira, Nārada says: "By fixing their minds on *Īśvara*, through love, through hate, through fear, through friendship, as by devotion, and thereby avoiding their sins, many have found access to Him; the Gopīs through love, Kāṁsa through fear, Śiśupāla and other rulers of men through hate, the Vṛṣṇis through relationship, you (*i.e.*, Yudhiṣṭhira), O great one, through friendship, we by devotion." (*Vide Srimad-Bhāgavatam*, VII. i. 29, 30). It is also stated in *ibid.* 26, "My (*i.e.*, Nārada's) firm belief is that a mortal cannot attain *tan-mayatā*, absorption into Him, the sense of His over-bearing presence everywhere, transformation into Him in thought, so easily by the practice of devotion as by perseverance in hostility (towards Him)" Broadly speaking, therefore, it may be said that the Supreme Reality may be pursued either as an object of love or as an object of hatred, the end in view being the same in both, *viz.*, *kena api upāyena manah Kṛṣṇe nivesayet*, "that is, to set the mind firmly on Kṛṣṇa by whatever means (*ibid.* 31).

The loving pursuit of the Supreme Reality results, at its next moment, in the generation of *bhāva*, sentiment, by means of *kṛyā*, the performance of prescribed acts. This *bhāva* and this *kṛyā* are the rudiments of Bhakti. At its origin Bhakti, except in very rare cases, is *sagunā*, modified, *sopādhi*, mixed, and it gradually evolves into the *nirguna nirupādhi* form, *i.e.*, the form of Bhakti unmodified pure and colourless, which is the immediate cause of Release. *Sopādhi* Bhakti, again, is either *sakāma*, containing within it desire for objects other than the pleasure of the Lord, or *niskāma* motiveless. *Sakāma* Bhakti is also called *guni-bhāta* or secondary, because in it *karma*, religious performances, *jñāna*, knowledge, and the practice of *yoga* are the principal

elements while *bhakti* is merely subsidiary to them. Its results are *siddhi*, success that is, success in religious performances, the development of knowledge, and the practice of *yoga*, and *bhakti*, enjoyment, that is, of heaven and the like. It becomes three fold according as it is cultivated by *āstika*, the affiliated, *jñāna*, the inquisitive, or *artha-artha*, the needful. And each of these three kinds is further subdivided as *sāttvika*, white, *rājasa*, red, and *tāmasa*, black according as the principles of *sattva*, *rajas* and *tmnas*, or illumination, attraction, and ignorance are dominant in them (Cf *Gītā*, Ch XVII). *Niskāma* Bhakti is also called *pradhāna bhūta*, or primary, because in it *bhakti* is the principal element, although it is intermixed with *karma*, *jñāna*, or *yoga*. Only the wise are competent for the cultivation of it (Cf *Gītā*, VII 16). *Niskāma* Bhakti, associated with religious performances, consists in *karmakarana*, performance of duties, and *phala-arpana*, dedication of the consequences thereof to God. This is *karma-yoga*, the Path of Action, the result of which is *Chittasuddhi*, purification of the mind. It is called *āropa siddhi bhakti*, i.e., *bhakti* by attribution, inasmuch as purification of mind being also producible by *bhakti*, *karma* is here attributed as *bhakti*. By means of purification of mind it leads to the growth of *jñāna mīśra* and *yoga-mīśra bhakti*, i.e., those forms of *niskāma bhakti* in which development of knowledge and practice of *yoga* play an important part. These forms of *bhakti* are known as *sanga-siddhi bhakti*, *bhakti* by association, inasmuch as spiritual cognition constituting development of knowledge and spiritual practices constituting *yoga*, by operating along with *bhakti*, lead to *parama-ātma-sāksātkāra*, Spiritual Intuition of the Supreme Self, which is the proper function of *bhakti*. The cultivation of *niskāma bhakti* attended with *jñāna*, constitutes *jñāna-yoga*, the Path of Knowledge. Its result is *sādyna mukti*, immediate release, by means of *brahma-jñāna*, knowledge of Brahman. *Niskāma bhakti* attended with *yoga*, is known as *aśṭāṅga-yoga*, the eight-limbed *yoga*. Its result is *krāmā-mukti*, gradual release. Thus *jñāna* and *yoga* become means of release only when they are attended with *niskāma bhakti*. It has been accordingly taught that Bhakti, properly so called, i.e., *nirupādhi bhakti* (vide below), or *bhakti* pure and colourless is superior to *karma*, *jñāna*, and *yoga* (N 25, 26, 27, 58, 59, 60 & 22, 23). These various forms of *bhakti* are characterised as *aparā*, the lower, as distinguished from *nirupādhi bhakti* which is called *parā*, the higher, and to which *aparā bhakti* is subsidiary (N 56, & 56).

Nir-upādhi Bhakti is characterised as *uttamā*, the excellent, *kevalā*, the simple, *siddhā*, the pure, and *svatūpa-siddhā*, existing by itself. It is the essence of *bhakti-yoga*, the Path of Devotion, and its results are *prema*,

love, and *bhagavat-sāhādhāra*, spiritual intuition of the Lord. It is the path for *śraddhālu* or the believers. *Nir-upādhi Bhakti* gradually evolves from *prema* or mere love to *parama-prema* or supreme love, and for its evolution depends only upon itself (N. 30); that is to say, *chestā*, exertion of body, speech, and mind, prompted by love, at a previous stage, becomes the means of its evolution into the next higher stage. These higher stages of love are of the form of *rati*, joyful attachment. *Rati*, again, is distinguished under the aspects of *bhāva*, sentiment, in which the sense of separate personality still remains, and *prema*, love, in which the sense of separate personality gradually disappears altogether. *Rati* under the aspect of *bhāva* successively evolves as *guna-māhātmya-āsakti*, attachment to the attributes and greatness of the Lord, *rūpa-āsakti*, attachment to the beauty of the Lord, *prajā-āsakti*, attachment to the worship of the Lord, and *smarana-āsakti*, attachment to constant thinking about the Lord. In them, it will be observed, the distance between the devotee and the Lord gradually diminishes, but nevertheless no personal relationship is established between them. That takes place in *Rati* under the aspect of *prema*. It begins as *dāsyā-āsakti*, attachment in servanthship, in which appreciation of, and entire sympathy with the will of the master may not necessarily be present. These characteristics appear in the succeeding form of *prema-rati*, viz., *sakhya-āsakti*, attachment in friendship, where, however, sacrifice of the will in favour of, and subordination of the will to, the will of the friend may not be present, as they are in the next succeeding form of *prema-rati*, viz., *vātsalya-āsakti*, attachment in fathership, where the father exercises self-denial for the sake of the son. This spirit of self-sacrifice goes on developing, and *vātsalya-āsakti* is followed first by *kāntā-āsakti*, attachment in wife-hood, in which the wife identifies her whole being with the being of her Lover, and then by *ātma-nivedana-āsakti*, attachment in self-consecration, wherein the spirit of self-sacrifice finds its natural fulfilment. Consequently the next higher form is that of *tat-maya-āsakti*, attachment in transformation or absorption into Him. This is *advaita-siddhi*, the perfection of monistic idealism, the realization of the great truth, namely, *Vāsudevaḥ sarvaṃ*, that all is *Vāsudeva*, *Kṛṣṇa*, the supreme Reality. As attachment in this form grows deeper and deeper, it rises into, and culminates in, *parama-vrāha-āsakti*, attachment in extreme separation, in which the devotee, though he is at the time permanently united with the Lord, still feels as if he were separated from Him, as, for example, described by the Vaisṇava poet, Govindadāsa “*Rodati Rādhā Śyāma hari kora, Hari Hari kāmhaṅge prānanātha mora*,” while holding Śyāma in her arms, Rādhā still weeps, “*Hari! Hari! Where is the Lord of my life gone?*”

Rati under the aspect of *prema*, developing in these forms may follow *Vaidhī mārga*, the path of the performance of duty, or *rāga-mārga*, the path of attraction to the Lord. The former leads to the enjoyment of the austerity or the lordliness of God, and is, therefore, *miśra* or mixed, while the latter causes the enjoyment of the *mīdhurya* or sweetness of the beauty of the Lord, and is, therefore, *leśala* or pure. It is pure *prema-rati*, called by Nārada *parama prema* or Supremo Love, which is the consummation of Devotional Self-Culture and the immediate cause of release.

(vi)—*What is the nature of Devotion?*

Higher Devotion consists in attachment to Īsvara (S 2). It is of the form of *parama-prema* or intense love towards Him (N 2), and is the source of eternal freedom from the coil of mortality (N 2) by obtaining which man becomes perfected, becomes immortal, becomes satisfied (N 4), by obtaining which he desires nothing else, grieves not, hates not, revolts not, seeks nothing else (N 5) by knowing which he becomes mad, becomes still, becomes self-satisfied (N 6). It contains no worldly desires within itself, on the contrary, it arises on the inhibition of all worldly desires (N 7-14). Sometimes it appears by itself in a fit receptacle (N 53). The nature of *parama prema*, however cannot be described in words (N 51), like the nature of taste felt by a dumb person (N 52). It is attributeless desireless, swelling up more and more at every moment flowing incessantly in the form of subtler feeling (N 54), and transforming all objects of seeing hearing and thinking into itself (N 55).

न धा न जन सुन्दरीं कविता धा जगदीश कामये ।

मम ज-मनि जन्म-दीप्यते भवताद्भक्तित्वैतुकी त्वयि ॥

—I crave not for money, nor for men, nor for a beautiful woman nor for poetic genius, O Lord of the World in every birth of mine may *ahaitukī bhakti*, spontaneous devotion, grow in me towards Thee, the Lord—*Sri Chaitanya*



NÂRADA'S BHAKTI-SÛTRAM.

अथातो भक्ति व्याख्यास्याम ॥ १ ॥

अथ Atha, this word may be taken as benedictory or as merely introducing the subject अतः Athah hence, therefore, because knowledge or apprehension of truth and right conduct are not in themselves sufficient to bring about salvation but, for this, must be leavened with the enthusiasm of devotion भक्ति Bhaktim, (the doctrine of) devotion व्याख्यास्याम Vyākhyāsyāmah, (we) shall expound

1 Now, therefore, we shall expound the doctrine of devotion—1

Note—The philosophy of Devotion by Śāṇḍilya begins thus Now, therefore, inquiry into Devotion

Note—But it might be at once said that the devotion which is here sought to supplement thought and action is not an altogether unknown thing and it might as well be doubted if it will after all solve the great problem of human existence, namely, the liberation of the soul from the coil of mortality. In fact, in their social and domestic relations men have had experience of the delightful influence of affection, love, admiration, reverence, and similar other sentiments. But nobody considers this to be adequate for the supreme purpose of life. All this is however admitted. At the same time it is maintained that although there certainly is not any difference of kind between devotion on the one hand, and other cognate sentiments on the other, still there is perceptibly a difference of degree between them. While these various modes of feeling are but developments of the root principle of sympathetic response of the human heart to congenial excitations, from the outside, devotion is the consummation of them all. Further we notice another very important characteristic of devotion. The object of all attachment on earth is perishable, and, therefore finite, whereas devotion aspires to something imperishable and infinite. It is only when the soul catches faint glimpses of the divine, in nature, within or around itself, that it is seized with the all-consuming enthusiasm of devotion, and forgetting and forsaking everything else, strives to throw itself entirely at the service of its God and its Lord, in which service its satisfaction is infinite.

These two points are made clear in the next aphorism which describes what devotion is

सा त्वस्मिन् परमप्रेमरूपा ॥ २ ॥

सा Sâ, it, devotion तु Tu, but. This is in reply to the doubt referred to above in the notes. अस्मिन् Asmin, in or to him. Instead of this some read तस्मिन् or अस्मै The sense is, in every case, the same, but the reading in the text gives the complete meaning, indicating that God is always near to the jīva. परम Parama, intense This word is intended to convey three ideas ; 1 Devotion is essentially undivided, that is to say, it turns away from everything except God. 2. It is never over-shadowed by thought and action. It is itself the end. 3. It is not inert or idle. It invariably manifests itself in word, deed and thought. प्रेम Piema, love रूपा Rûpâ, form

2. It is of the form of intense love towards Him —2.

Cf Sâṇḍilya's definition of *Bhakti* "as absolute attachment to God"

Note.—This devotional love comes as the climax of a course of evolution Sṛīrûpa Gosvâmi, in his *Bhaktirasâmr̥itasindhu*, thus traces the development of love in the case of aspirants :—

"First arises faith, then follow attraction, and, after that, adoration. Adoration leads to suppression of worldly desires ; and the result is single-mindedness and satisfaction. Then grows attachment which results in ebullition of sentiment. After this love comes into play "

अमृतस्वरूपा च ॥ ३ ॥

अमृतस्वरूपा Amrita-svarûpâ, of the nature of nectar. Like the reputed nectar, devotion once for all puts a stop to all painful and unpleasant contingencies of life, and ultimately secures freedom from the wheel of births and deaths. च Cha, and.

3. And it is of the nature of nectar.—3.

Note—Sâṇḍilya also says that "it has been taught that he attains liberation, who becomes steady in devotion "

And in *Sṛmad-Bhâgavatam*, III 25 38, it is said that those who run after God, never perish, and that the wheel of the wakeful God, Yama, the God of Death, does not strike them who regard God as their dear self, son, friend, preceptor, benefactor, and the chosen deity.

Read also *Ibid*, X. 82-44, where Lord Kṛṣṇa says : Devotion to Me works for the immortality of beings

In a similar strain sings Jalaluddin Rumi the great Persian poet—

"I died as mineral and became a plant,

I died as plant and rose to animal,

I died as animal and I was man.

Why should I fear ? When was I less by dying ?

Yet once more I shall die as man, to soar

With angels blest, but even from angelhood

I must pass on . all except God doth perish.

When I have sacrificed my angel soul
I shall become what no mind ever conceived
Oh, let me not exist ! for Non existence
Proclaims in organ tones, ' To him we shall return ' "

The idea in the above two aphorisms is elaborated in the three following —

यत्पुष्पा पुमान् सिद्धो भवत्यमृतो भवति दृष्टो भवति ॥ ३ ॥

यत् Yat, which, love of God लब्ध्वा Labdhvā, attaining पुमान् Puman, man सिद्धः Siddhah successful अमृत Amritah, immortal दृष्टः Triptah, satisfied भवति Bhavati, becomes

4 By attaining which man becomes successful, immortal, and satisfied —4

This aphorism calls to mind *Gita* IX 31 " Before long he becomes of virtuous soul and always enjoys peace Know for certain, O Son of Kuntī, My devotees never perish "

**यत् प्राप्य न किञ्चिद् वाञ्छति न शोचति
न द्वेष्टि न रमते नोत्साही भवति ॥ ५ ॥**

यत् Yat, which, Love of God प्राप्य Prāpya, obtaining न Na, not किञ्चित् Kiñchit, anything वाञ्छति Vāñchati, desires शोचति Sochati, laments द्वेष्टि Dveṣṭi, loathes रमते Ramate, revels उत्साही Utsāhī, zealous भवति Bhavati, becomes

5 On obtaining which he does not desire anything, laments or loathes nothing, revels not, nor becomes zealous —5

" Love " says Jalāluddīn " is the remedy of our pride and self-conceit, the physician of all our infirmities Only he whose garment is rent by love becomes entirely unselfish

Having once found and loved God, man desires nothing else to strive after, or to avoid, or to take delight in Heron devotion is higher than action Not only so, it is also higher than thought Thus —

यज्ज्ञात्वा मत्तो भवति स्वस्थो भवत्यात्मारामो भवति ॥ ६ ॥

यत् Yot, which, Love of God ज्ञात्वा Jñātvā, knowing मत्तो Mottah, overjoyed, mad स्वस्थ Stavdhah, quiet, still आत्माराम Atmārāmah, self-satisfied, (One whose soul is one's best place of rest) भवति Bhavati, becomes

6 By knowing which, he becomes overjoyed, quiet, and self-satisfied.—6

Note—It may be thought that these high characteristics are not necessarily involved in the idea of devotion For, devotion is not after all as absolutely selfless and colourless as it should be Love of God, the pleasing of the Lord, is the object which the devotee seems constantly to have in view

Thus, instead of welling up spontaneously from within, the flow of devotion is directed by an external influence. This, however, is not the case. No doubt the grace of God is an invariable accompaniment of the playful course of devotion within the soul, but, merely on this account, the one can hardly be posited as the cause, and the other, as the consequence. On the contrary, devotion is its own end. That the grace of God courses along with the stream of devotion, is perfectly natural. Immediately as the flower blossoms forth, it cannot but gladden the heart of the beholder. But it will not be correct to say on that score that the flower blooms to beauty with the object of pleasing man. It merely progresses a stage higher in the scale of its natural development. Similarly with devotion.

This is the text of the next aphorism.

सा न कामयमानां निरोधरूपत्वात् ॥ ७ ॥

सा Sâ, it. निरोधरूपत्वात् Nirodha-rûpatvât, because of its nature as appearing in the form of suppression (of all desires) निरोध is fully explained in the following aphorisms. कामयमाना Kâmayamânâ, selfish. Moved by desire. न Na, not.

7. It is not led by desire, because it finds expression in (the) inhibition (of all desires).—7.

The "inhibition of all desires" is very often misunderstood to signify a total annihilation or extinction of all activity. This is not only absurd but is simply unworthy of man. This misunderstanding is cleared up in the next aphorism.

निरोधस्तु लोकवेदव्यापारस्यन्यासः ॥ ८ ॥

तु Tu, on the contrary. निरोधः Nirodhah, inhibition of desires. लोकवेदव्यापारस्य Loka-veda-vyâpârasya, of customary, and scriptural observances न्यासः Nyâsah, resignation or consecration to the Supreme. Cf. Gîtâ, XVIII. 2. "The wise describe resignation as the giving up of the fruits of all actions"

8. On the contrary, "inhibition of desires" means the consecration of all customary and scriptural observances to the Supreme.—8.

For the full comprehension of the import of this aphorism we may cite Gîtâ, IX. 27 and 34 "Whatever thou doest, whatever thou livest upon, whatever sacrifices and gifts thou makest, and whatever penances thou practisest, O Son of Kuntî, surrender all that unto Me" "Set thy mind on Me, devote thyself to Me, offer sacrifices unto Me, bow to Me, make Me thy last resort. Thus attaching thy soul to Me, thou shalt come to Me;" and also XII. 6 and 7. "O Pârtha, ere long I deliver from the sea of the mortal world those who have their minds upon Me and who, surrendering all and sundry actions unto Me, run after Me and worship and meditate upon Me with undivided concentration of mind." Evidently, therefore, instead of suggesting a cessation of activity, "inhibition of desires" implies the full and uniform direction of all thought and action towards God.

And not only this, it has a negative aspect also Thus—

तमिन्ननन्यता तद्विरोधिपूदासीनता च ॥ ९ ॥

तमिन्नु Tasmīn, in him अनन्यता Ananyatā, single-heartedness तद्विरोधि
Tad-virodhiṣu, in all that is antagonistic to him उदासीनता Uddāsinatā, indiffer-
ence, apathy च Chh, and

9 (Inhibition also means) single heartedness towards Him and indifference to all that is antagonistic to Him —9

Now, single heartedness as an important element in devotion cannot be a mere blind passion or a narrow prejudice. It should be arrived at as the result of a process of conscious discrimination between the passing and the permanent, in which the finites naturally come to be eliminated one by one. Hence—

अन्याश्रयाणां त्यागोऽनन्यता ॥ १० ॥

अन्याश्रयाणां Anyāśrayāṇāṁ, of all other supports त्याग Tyāg, renunciation, giving up अनन्यता Ananyatā, single-heartedness

10 Single-heartedness (implies) the giving up of all other supports —10

The cultivation of devotion may be disturbed by the operation of the various influences to which human life is every moment exposed. To restore equilibrium the devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself, namely, listening to talks about the Lord, singing His name and so forth.

लोकवेदेषु तदनुकूलाचरणं तद्विरोधिपूदासीनता ॥ ११ ॥

लोकवेदेषु Loka-vedeṣu In respect of social and religious ordinances तदनुकूलाचरणं, Tad-annukūla-āccharaṇam, Practice or performance which is congenial to Him अनुकूल however must be taken in a relative sense. Not that there are particular injunctions which are specially favoured by the Deity, but ordinances, social or scriptural, as such, are prescribed in general terms for a large assembly of human beings who, amongst themselves, are in different stages of development and degrees of potentiality. Hence the question should be decided in each individual case, with reference only to the would be agent's environment, inherited and acquired capabilities, temperament, and so on. तद्विरोधिपूदासीनता Tad-virodhiṣu uddāsinatā, indifference to all that conflicts with Him

11 By "indifference to all that conflicts with Him" (S 9) is understood the performance of those social and scriptural rites and ceremonies which are congenial to Him —11

In the eighth aphorism we have been taught to direct all our energies of thought and action towards God. Now we are again enjoined to respect to some extent, the dictates of religion and morality. Here seems therefore, to arise some confusion which is, however, only superficial. The due practice,

of moral and religious ordinances involves, in most cases, a large amount of bodily distress and tension of mind and an altogether indefinite abstinence from the joys of life. This, then, is unsupportable on merely selfish notions, however strong and alluring these may, at first, appear to be. It becomes possible only when the inner vision, rising above the narrow limitations of its immediate surroundings, comes to look upon a 'far-off divine thing.' Except in such happy circumstances, the observance of rites and ceremonies really comes to nothing, as Lord Kṛṣṇa declares in Gītā, XVII. 27-28—"Performance of sacrifices, penances and charities is also said to endure as well as action which is done for His sake (Whereas) offerings made unto fire, gifts given, penances practised, and duty done, without belief (in the existence of a divine Providence), is said not to endure. O Pārtha, that avails neither here nor elsewhere."

To this the inquisitive aspirant may justly reply that once "the vision beatific" is realised, there seems to be left no room for pious observances. For, these are prescribed simply for the purpose of purifying the mirror of the mind in which the Oversoul may then, and only then, cast its reflection in all its shades and lineaments. Quite so, but this is so in exceptional cases only. Ordinarily, however, there is some need for the performance of rites and ceremonies, as will be evident from the next two aphorisms. We shall moreover do well to bear in mind that these two things, namely, faith in God and observance of sacred laws and customs, are mutually involved, and that they in turn act and react upon each other in the continuous process of gradual development of devotional life.

भवतु निश्चयदाढ्याद्दृढ्वं शास्त्ररक्षणम् ॥ १२ ॥

निश्चयदाढ्यं *Niśchaya-dāidhyāt*, after the deepening of faith (in God). of *Bhaktiratnāvalī*, IV 36 ऊर्ध्व *Ūrdhvam*, above, after. शास्त्ररक्षण *Śāstra-rakṣaṇam*, observance of sacred laws भवतु *Bhavatu*, let there be.

12. The observance of the sacred laws may be continued after the deepening of faith in God.—12.

In the *Bhaktirasāmṛtasindhu* it has been observed that "the aspirant who takes to devotion with an object (see aphorism 56 below) requires to abide by the scriptures and favourable maxims, till the ebullition of sentiment" which is called Love. St Paul also says: "If ye are led by the Spirit, ye are not under the law." "In the lower stages of meditation," says St. Theresa, "the setting aside of material images should not be attempted before the soul is very far advanced, as it is clear that till then it ought to seek the Creator by means of creatures. To do otherwise is to act as if we were angels." St. Gregory the Great has said: "If we wish to reach the citadel of contemplation, we must begin by exercising ourselves in the field of labour. Whoever wishes to give himself to contemplation must first examine what degree of love he is capable of; for love is the lever of the soul. It alone is able to detach it from this world and give it wings"

अन्यथा पातित्यशङ्कया ॥ १३ ॥

अन्यथा Aunthā, otherwise पातित्यशङ्कया Pātityesankayā, for fear of a fall

18 (The sacred laws should be observed even after faith in God has deepened), lest, otherwise, there may be a fall—18

Some interpret the aphorism to mean "The sacred laws must be observed till faith in God becomes deepened, for otherwise, there is fear of a fall

Well then it is understood that our only concern should be to hold up God as our utmost aim, to consecrate ourselves, body and soul, to His service, and never to allow worldly desires and pursuits to distract and divert the even flow of a career of piety and devotion. To this high end we may even dispense with the regular observance of sacred practices after our faith in God has become firm and fixed. That their performance may still be continued is a matter of convenience and caution merely.

And it goes without saying that humdrum routine of the ordinary life may be also safely neglected. But nevertheless as we are, we cannot sufficiently devote ourselves to the service of God for there seems to be no escape from a totally different kind of distraction namely, the perpetual thought for our hooks and bellies. Is it then seriously suggested that we should take no care of our bodies, but instead leave them to their own fate? Not at all. We can never lose sight of the fact so graphically stated by KALIDĀSA that शरीरमायं जनु धर्मसधनम् the body is verily the primary requisite for the cultivation of virtue. But this consideration instead of causing distraction, fastens our attention all the more upon God in whose service we seek to live move and have our being. St Francis of Assisi used to say "We must needs use great discretion in the way we treat our brother, the body, if we would not have it excite in us a storm of melancholy."

Therefore in the next aphorism we have—

लोकोऽपि तावदेव भोजनादिव्यापारस्त्वाशरीरधारणावधि ॥ १४ ॥

लोकः Lokah social customs and usages अपि Api also तावत् Tāvat to that extent एव Eva, only भोजनादिव्यापारः Bhojana-ādi-vyāpārāḥ, the occupation of eating (drinking dressing) ओ म Tu, on the other hand आशरीरधारणावधि Ā-sarīra-dhāraṇāvadhī, to the end of the carrying of the body

14 Social customs and usages also are to be observed only to the same extent (as scriptural ordinances). But, on the other hand, the occupation of eating, drinking, dressing, and so on, should be continued so long as we have to carry the physical organism—14

The purport of the above three aphorisms is this—The consciousness of God, which is innate in every soul, should be first developed and strengthened by considerations of theology, which is an enquiry into the existence and attributes of God and His relation to Man and the World. It is only then that a man acquires strength of mind enough to observe the scriptural and customary ordinances in their true spirit. The result of this life of holiness and piety is

that, besides knowing God, he now comes to love Him and to realize his fellowship with Him. At this stage, when his will has taken a wholly moral and religious turn, he can safely dispense with the scriptural and customary injunctions, since piety has come to be a rule of life and a labour of love to him. But he will have to take care of his body as long as he lives.

तल्लक्षणानि वाच्यन्ते नानामतभेदात् ॥ १५ ॥

तल्लक्षणानि Tal-laksanāni, marks or indications of devotion. नानामतभेदात् Nānā-mata-bhedāt, according to diverse opinions. वाच्यन्ते Vāchyante, are being stated.

15. The marks of devotion are now being stated according to diverse opinions.—15.

Thinkers agree as to the essential character of devotion; but they give prominence to one or other of its various manifestations in order just to indicate its nature from their several points of view

पूजादिष्वनुराग इति पाराशर्यः ॥ १६ ॥

पूजादिषु Pūjâdisu, in worship and like performances अनुरागः Anurâgah attachment, ardour इति Iti, thus पाराशर्यः Pârâśaryyah, the disciple of Parâśara

16. Ardour in His worship and like performances, is the mark of devotion, according to the disciple of Parâśara.—16.

कथादिष्विति गर्गः ॥ १७ ॥

कथादिषु Kathâ-âdisu, in talks of His glory and greatness. इति Iti, thus. गर्गः Gargah, a sage of that name

17. Garga thinks that application in talks of His glory and greatness is the sign of devotion.—17.

आत्मरत्यविरोधेनेति शाण्डिल्यः ॥ १८ ॥

आत्मरत्यविरोधेन Âtma-rati-avirodhena, without hindrance to the enjoyment of bliss which the human soul finds in God or in itself. इति Iti, thus. शाण्डिल्यः Śāṇḍilyah, a sage of that name.

18. The mark of devotion is ardour in His worship and indulgence in talks of His glory and greatness, provided they do not hinder the enjoyment of bliss which the soul finds in God; so says Śāṇḍilya.—18.

Note.—It will be seen, therefore, that whatever draws the mind away from God can never be favourable to the culture of devotion. On the other hand, everything which relates to God and holds Him constantly before our mind's eye, has the effect of deepening the flow of devotion. This is the sum and substance of the above three aphorisms which are incorporated in the following one.

नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलतेति । १९।

नारद Nāradaḥ, the heavenly saint of that name, of whose composition these aphorisms are तु Tu, however तदर्पिताखिलाचारता Tad-arpita akhila Achārātā, the condition of having dedicated all observances whatsoever to Him तद्विस्मरणे Tad vismarane, in losing Him from memory परमव्याकुलता Parama-vyākulātā, extreme uneasiness इति Iti, thus

19 Nārada thinks, however, that devotion is indicated by the condition of having dedicated all observances whatsoever to Him, and by the feeling of extreme uneasiness in losing Him from memory — 19

But is such a climax ever obtainable? Yes, certainly It is not at all an impracticable ideal For—

अस्त्येवमेवम् ॥ २० ॥

एवमेवम् Evamevaṁ such and such अस्ति Asti exists

20 There are such and such instances — 20

यथा ब्रजगोपिकानाम् ॥ २१ ॥

यथा Yathā, as for instance ब्रजगोपिकानाम् Vraja-gopikānām, in the case of the cow-maids of Vraja or Vrindāvan

21 As, for instance, in the case of the cow maids of Vrindāvana (who are reported to have dedicated all their notions to Lord Kṛṣṇa and to have felt extreme uneasiness in losing Him from their midst even for a short while) — 21

In this context the reader may, with profit, turn to Chapters 29 and 30, Part X, of Śrīmad-Bhāgavatam

Now, Love certainly exercises a levelling influence It smooths down all inequalities and brings the lover and the beloved on the same footing And so devotion results in a fusion of personalities, leaving only the divine It may be imagined, however, that the intimacy of love may not infrequently lead one to lose sight of the magnificence and majesty of God, which transcends all one's sublimest aspirations This will surely be a serious drawback to reckon with in any system of religious culture Quite so, but fortunately this does not necessarily happen On the contrary, a full and conscious realization of the grandeur and majesty of God enhances, all the more, His supreme importance as an object of admiration and worship, in the eye of the devotee Thus we have in the next aphorism—

तत्रापि न माहात्म्यज्ञानविस्मृत्यपवादः ॥ २२ ॥

तत्र Tatra, there, in the absolute fusion of personalities of the human with the divine अपि Api, even माहात्म्यज्ञानविस्मृत्यपवादः Mahātmya jñāna-vismṛiti-apavādaḥ, particular reason for forgetting the idea of greatness (of God) न Na, not.

22. Even there, in the absolute fusion of personalities, there is no particular reason for forgetting the idea of the greatness of God.—22.

The life of Lord Kṛṣṇa affords more than one illustration of the truth of this statement

On the contrary, without a vivid awareness of the majesty of God, devotion can seldom, if at all, operate as a persistent principle of spiritual development. Hence—

तद्विहीनं जाराणामिव ॥ २३ ॥

तद्विहीनं Tad-vihīnam, deprived of that जाराणाम् Jāraṇām, of paramours. इव, Iva, as.

23.—Deprived of the sense of divine greatness, devotion is as the love of a woman towards her paramours, (which is constantly shifting from person to person, in an indefinite manner, according as one appears more desirable than another)—23.

Besides, it lacks another great characteristic of pure love, namely .

नास्त्येव तस्मिन्सुखसुखित्वम् ॥ २४ ॥

तस्मिन् Tasmin, in that, therein In illicit love तत्सुखसुखित्वम् Tat-sukha-sukhityam, the feeling of happiness in the happiness of him, the paramour. न Na, not. अस्ति Asti, is, exists. एव Eva, certainly

24. In illicit love there certainly exists no corresponding feeling of happiness (on the part of either) in the happiness (of the other).—24.

It is now proposed to compare the relative usefulness and excellence of the recognised methods of realizing the supreme object of human existence, on the one side, and the doctrine of devotion on the other. It has been laid down in the *Aitareya Āranyaka* “एषः पन्था एतत् कर्मैतत् ब्रह्मैतत् सत्यम्” “This is the way, this action, and this knowledge; this is true.” And the erudite Sāyana comments: “तत्र कर्मशब्देन तद्विषयज्ञानपूर्वकमनुष्ठानं विवक्षितम् । ब्रह्मशब्देन तद्विषयज्ञानमात्रम्” that is, by ‘action’ here is signified performance in the light of knowledge about Him, while ‘knowledge’ means simply to realise Him in the understanding to the utmost limit, so that on the aspirant coming to know Him in all His greatness and glory, all worldly desires may dry up within the mind which will then naturally fix upon the supremely desirable, and become absorbed in His blissful contemplation. In *Gītā*, III. 3, Lord Kṛṣṇa also says: “O spotless one! it has been before declared by Me that the pursuit of men in this world is two-fold: that of the thinkers, by the path of knowledge; that of the workers, by the path of action.” These then are the two time-honoured paths of salvation, namely, action and knowledge. It will be observed, however, that action or intentional employment of will and energy may take two entirely distinct courses. the one manifesting itself in the performance of various sacrifices, penances, rituals, and other ceremonies prescribed

In the sacred books or sanctioned by usage, in the hope of attaining particular results or rewards and deriving spiritual benefit therefrom, the other, taking a fundamentally opposite direction, abandons all hope of ever obtaining everything desired in this way, and gathering together all diffused energy and attention from the field of the world, turns inward upon the spiritual principle itself and proceeding upon the maxim of "endure and abstain," seeks, by the purification of body and mind, and by regulating and restraining their random workings, to bring into active play the latent powers of the soul which will then surmount all obstacles conquering and carrying everything before it. Action in the latter form is called by the wellknown name of *Yoga* or Concentration or Communion.

Thus therefore, we find—

(i) The votary of knowledge who aims at keeping himself at a safe distance from the reach of human suffering by killing all desires in the mind, remaining for ever absorbed in the charming pursuit of understanding, more and more, in an endless manner, the nature of God and creation, and who from his empty-ness altitude looks down, as it were upon the things of the world,

(ii) The man who strives to spread his kingdom over the universe, and takes recourse to particular practices for the realization of desired objects, thinking thereby to satisfy all his wants and thus indirectly to ensure unbroken happiness for himself here as well as in the world beyond,

(iii) The *Yogi* who stoutly turns away from the attractions of the world and concentrates his attention and energy all upon himself so that the dormant possibilities of his divine nature may have unobstructed play and unbounded scope, in other words, that he may acquire 'powers' which will make everything possible for him and

(iv) The *Bhakta* or the votary of love whose starting point is God Himself and who abnegates himself in His presence and who seeks not the in difference of the wise, the rewards of action, or the 'powers' of concentration, but whose only care in life is to serve the will of the Lord.

Now this path of devotion *Nārada* goes on to say is higher than the three other ways of pious living as described above

सो तु कर्मज्ञानयोगेभ्योऽप्याधिकतरा ॥ २५ ॥

सः Sā, it, devotion तु Tu, again कर्मज्ञानयोगेभ्यः Karma-jñāna-yogebhyah than action, knowledge and concentration अपि Api, even अधिकतरा Adhikatarā, higher

25 It is, again higher than action, knowledge, and concentration—25

Cf. *Gītā*, VI 46 and 47, where Lord Kṛiṣṇa says "The *Yogi** is considered to be greater than the ascetic greater also than the man of contemplation. The *Yogi* is also greater than the man of action. Therefore Arjuna become a *Yogi*. And of all the *Yogins*, he who faithfully worships Me with the inner self directed towards Me, is, in my opinion, the most concentrated." Śaṅkara also has said मोक्षसाधनसाम्यं भक्तिरेव गरीयसी, It is Devotion which is the greatest of all the means of Release.

The *Yogi* is one who enters into a living communion with God and perfectly realises His immanence and actively everywhere in the world.

फलरूपत्वात् ॥ २६ ॥

फलरूपत्वात् Phala-rūpatvāt, from its re-appearance as its result

26. (Devotion is higher than the others), because it is its own reward, (whereas the followers of the other paths have ulterior objects in view, which necessarily divide them from God, and are, after all, finite in their nature, and hence fail to secure abiding peace for the soul)—26.

ईश्वरस्याप्यभिमानिद्वेषित्वाद्दैन्यप्रियत्वाच्च ॥ २७ ॥

ईश्वरस्य Íśvarasya, God's अपि Api, also अभिमानिद्वेषित्वात् Abhīmāni-dveṣitvāt, from aversion to egotists. Note that it is not a positive feeling of disfavour on the part of God, but follows necessarily from the nature of things. For, in Gītā, IX. 29, Lord Kṛṣṇa says: "I am equal to all created beings. There is no object of my particular favour or disfavour." And in commenting upon this, Nīlkantha writes: "As the fire, though it is devoid of attraction and other feelings, still removes the sensation of cold, only of those who are close by, and not of those who keep at a distance, so I, though equal to all, remove the bondage only of those who come to seek My refuge, and not of others. Therefore, aversion and attraction do not belong to Me." It follows, therefore, that egotism and other affections of the mind screen God from the view of men. दैन्यप्रियत्वात् Dainya-priyatvāt, Love of meekness. Cf. St. Matthew, v. 3 and 5: "Blessed (are) the poor in spirit, for theirs is the Kingdom of heaven." "Blessed (are) the meek; for they shall inherit the earth." Also St. Paul: "If any man thinketh that he is wise..... let him become a fool that he may become wise. च Cha, and

27. (Devotion is higher than the others), because of God's aversion to egotists and love of meekness.—27.

The point is this :—

The votary of love throws himself entirely at the mercy of God, while the rest strive to work out their salvation by themselves alone—some aspiring to knowledge, almost as extensive as God's, and, at the same time, killing all desire in their breasts, others attempting to extend their influence over the external world, thereby bringing all things within their easy reach; others, again, seeking to multiply their psychic powers which, they hope, will then satisfy all their desires no sooner than they arise. In the case of the devotee, his absolute dependence upon God brings him into daily and homely contact with the divine personality, whereas the others, running after their respective ambitions, are removed farther and farther away from Him.

Guru Nānaka reconciles the four Paths in a song in which he says :— "Make Jñāna your molasses, make Dhyāna your dhāwā flowers, make Karma your Kikar bark. mingle these in that distilling vessel—the world, and apply the plaster of Prema. In this way the juice of Amṛta will filter out. My son, he who with intoxicated mind drinks the juice of the Name tranquilly remains enraptured in the joy (of the Lord). In this song the

reference is to the process practised in the days of the Gurm of distilling intoxicating liquor from molasses, *dhidica* flowers and the bark of the *kikar* tree, mixed together in a vessel the lid of which was generally plastered over

तस्यो ज्ञानमेव साधनमित्येके ॥ २८ ॥

ज्ञानम् Jñānam knowledge एव Eva alone तस्या Tasyah, its Of devotion साधनम् Sādhnam, source इति Iti, thus एके Eke, some

28 Some say, knowledge is the source of devotion — 28

अन्योन्याश्रयत्वमित्येके ॥ २९ ॥

अन्योन्याश्रयत्वम् Anyonya-āśrayatvam mutual dependance (of knowledge and devotion) इति Iti, so एके Eko, others

29 Others declare their mutual dependance — 29

स्वयं फलरूपतेति ब्रह्मकुमार ॥ ३० ॥

स्वयं Svayam, of itself फलरूपता Phala rūpata re appearance as result or reward इति Iti sa ब्रह्मकुमार Brahma kumārāh son of Brahmā, Nārada

30 The son of Brahmā observes the resulting devotion as the fruit of itself — 30

राजगृहभोजनादिषु तथैव दृष्टत्वात् ॥ ३१ ॥

राजगृहभोजनादिषु Rāja-graha bhojana ādiṣu, in the matter of feeding, (bestowing favours) in the royal household तथा Tathā, the same एव Eva, and nothing also दृष्टत्वात् Dṛṣṭatvāt, having been witnessed

31 (What has been said above holds good), the same, and nothing else, have been witnessed in the matter of feeding, bestowing favours, etc., in the royal household — 31

The metaphor may be explained at some length. The State is the household of the king. The members of that household may be roughly divided into four classes viz. the wise men and the legislators, the civil and military administrators and keepers of internal and external peace, the chamberlain and his staff and the waiters, beggars, and followers in general. Now, these four sorts of people view the royal person from four distinct standpoints. Thus, the first cannot but recognise the fact that they are not, at least, inferior to the king in political wisdom and capacity for government, and may imagine that in each particular case ascension to the throne is a bare accident. Their attitude therefore is likely to become at times haughty and full of rivalry, at any rate, it is not always one of modesty and meekness. The second again, are aware that actual administration of the affairs of the State is well nigh impossible without their active co-operation, and that it is they who practically govern the kingdom. The keepers of the inner apartments also cannot fail to realize their unique position behind the curtain, and therefore they claim a certain amount of power over the king, because they have his

secrets and his honour in their custody. In these circumstances, whatever they receive from the king, in the shape of salaries, rewards and remunerations, they accept the same as lawful demands by them on account of the service they render to the king, and not as loving presents from him. Pride and egotism are the principal traits in their character and conduct. The fourth class of absolute dependants, however, have not the lofty ambition which the wise men have of sailing along-side of the king, nor the sense of personal worth and importance of which the actual administrators are so keenly aware, nor again the idea of power or influence over the king so naïvely claimed by the managers of the inner household. On the contrary, they sincerely recognise their insignificance and utterly helpless condition, and thereupon throw themselves entirely at the mercy of the king whom they regard as a loving father bestowing favours upon his children according to their fitness.

These four classes of subordinate human beings may be broadly likened to the votaries of knowledge, action, concentration, and devotion, respectively. And as they sow, so they reap. The well of the king's loving kindness, as of God, flows richly and freely towards his humble and whole-hearted dependants; while the rest, from their egotism, sense of personal worth, and idea of power are more and more entangled in the meshes which they weave for themselves by their knowledge, action, and unique position; and consequently their vision becomes day by day circumscribed with regard to him in whose service they do after all live, move and have their being.

न तेन राजपरितोषः क्षुच्छान्तिर्वा ॥ ३२ ॥

तेन Tena, for this. Because the followers of the other paths have their minds overshadowed with egotism and other affections. राजपरितोषः Rāja-parītoṣah, King's pleasure. क्षुच्छान्तिः Kṣut-sāntih, satisfaction of hunger. Hunger is here symbolical of desire in general. वा Vā, or न Na, not.

32 For this neither the king finds any pleasure, nor the recipients any satisfaction of their desires, (in the matter of distribution of royal favours).—32.

Similarly, knowledge and action can neither move God favourably nor permanently satisfy desires.

तस्मात् सैव ग्राह्या मुमुक्षुभिः ॥ ३३ ॥

तस्मात् Tasmât, therefore. Since devotion is higher than the other paths. सैव Sā, devotion. एव Eva, to the exclusion of the others. मुमुक्षुभिः Mumukṣubhiḥ, by those who desire salvation. ग्राह्या Grāhyâ, worthy of being adopted.

33. Therefore, the path of devotion should be adopted, to the exclusion of the others, by those who desire salvation.—33.

तस्या साधनानि गायन्त्याचार्या ॥ ३३ ॥

आचार्या Âchâryâh, masters तस्या Tasyâh, its, of devotion साधनानि Sâdhanâni means गायन्ति Gâyanti, recite

33 The masters recite (as follows) the means (for the culture) of devotion — 33

Note — In the *Adhyâtma-Râmdyanam*, III 10 22—30, we find

(Addressing Sovari, Râmo says) 'Here (in the culture of devotion) the first means is it has been taught, the company of the good, the second is conversation about My achievements, the third is recital of my virtues the fourth means will be the occupation of expounding my words, the fifth is O gentle one constant and sincere worship of the preceptor, thinking that I am he, the sixth means has been said to be virtuousness, self restraint, observance, etc., and ever-living attachment to My worship, the seventh is said to be religious service with every detail reciting the *mantra* specially applicable to Me greater adoration paid to My votaries consciousness of Me in all beings indifference to external objects, together with internal peace make up the eighth and O lady the ninth is the consideration of My essence O auspicious one devotion in the form of Love is produced in my and every one who employs this means in the shape of the ninefold (secondary or instrumental) devotion no matter whether one be a woman or a man or belonging to the inferior creation And as soon as devotional love is produced, one feels My essence as it were, and one who becomes accomplished by the awareness of Me, attains liberation even in that birth Therefore it is sure that devotion is the Source of Salvation'

Note — In the 26th and 30th aphorisms it has been declared that devotion is its own means It is not however suggested thereby that he who has no glow of devotion in him to begin with can never hope to enter into a life devoted to the Lord, and consequently can never hope to attain salvation For from it, the doctrine of devotion is not a gospel of despair It recognises and upholds that there is a regular course of training for the cultivation of devotion It then sets forth the conditions under which the spark of devotion may gradually come to illuminate the entire inner and outer life of an ordinary mortal

Hence—

तत्तु विषयत्यागात् सङ्गत्यागाच्च ॥ ३४ ॥

तत् Tat that, love of God तु In, But विषयत्यागात् Visaya-tyâgât from abandonment of sensible objects सङ्गत्यागात् Saṅga-tyâgât, from abandonment of attachment च Cha, and

34 But love of God is possible on the abandonment of all sensible objects and of every attachment to them — 34

अव्यावृत्तभजनात् ॥ ३६ ॥

अव्यावृत्तभजनात् A-vyāvṛtta-bhajanāt, from unretarded practice; from cultivation without remiss.

36. (That arises also) from its cultivation without remiss, or from unflinching adoration of God.—36.

Some take the *Sūtram* as explaining the foregoing one. There the teaching is that love of God may be developed by turning away from the objects of desire. But how can one overcome their attraction? The reply is, they say, given in this *Sūtram*, the meaning being: And the temptation of worldly desires may be overcome by sticking to the worship of God.

लोकेऽपि भगवद्गुणश्रवणकीर्तनात् ॥ ३७ ॥

लोके Loke, in society अपि Api, also भगवद्गुणश्रवणकीर्तनात् Bhagavad-guṇa-śravaṇa-kīrtanāt, from listening to and singing of the virtues and attributes of the Great God.

37. (That springs also) from listening to and singing of the virtues and attributes of the Great God in society.—37.

Cf. “I do not dwell in *Varikuntha* (the highest heaven, the abode of *Viṣṇu*), nor in the hearts of *Yogins*. O *Nārada*, I dwell there where my devotees sing.”

N.B.—This *Sūtram* has been otherwise explained thus: “In this world there are found instances which show that love of God may be cultivated by listening to and singing of the attributes of God.”

Cf. The saying of *Dhu'l-Nūn* the Egyptian: “Music is a divine influence which stirs the heart to seek God: those who listen to it spiritually attain unto God, and those who listen to it sensually fall into unbelief.” About mystic dance it has been said: “When the heart throbs and rapture grows intense, and the agitation of ecstasy is manifested, and conventional forms are gone, this is not dancing nor bodily indulgence, but a dissolution of the soul.”

मुख्यतस्तु महत्कृपयैव भगवद्कृपालेशाद्वा ॥ ३८ ॥

मुख्यतः Mukhyatah, principally तु Tu, but महत्कृपया Mahat-kṛipayā by the grace of the great ones एव Eva, surely वा Vā, or, in other words, There obtains a community of selves between the great ones and their Great God. And when these great ones are moved by compassion towards their mortal brothers, it is their Great God who works in them. भगवद्कृपालेशात् Bhagavat-kṛipā-leśāt, from the touch of divine compassion. That is why *St. Clement of Alexandria* said: “Man predestines God as much as God predestines man”—for, as *Bosset* explains. “The soul gives itself as the spouse to her lover: It gives itself to God as actively and freely as God gives himself to it. For God raises its power of free election to its highest pitch on account of the desire He has to be chosen freely.” “See also *Koran* xxix. 69. “Whosoever shall strive for Our sake, We shall guide him into Our ways.”

38 But that is obtained, principally and surely, by the grace of the great ones, or, in other words, from the touch of divine compassion — 38

"This Self cannot be realized by discursive, nor by intelligence, nor by deep learning. It can be realized by him only whom it favours. Him this Self favours with its manifestation." (*Mundaka Upanishad*, III. 1. 3)

The beneficial influence of good company has been described in *Srimad-Bhagavatam*, III. 25. 25, in these words:

"In the company of the great prevail talks which perfectly convey My message and which soothe the heart and the ear. From listening to these, faith, attachment and devotion will succeed one another towards Him who is the way to salvation."

Note—In some editions this *Sūtram* has been split into two viz., "Principally, however, through the kindness of the great, and And also by the mercy of God."

महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च ॥ ३९ ॥

महत्सङ्ग Mahat-saṅgah, companionship of the great. तु Tu, again, but दुर्लभः Durlabha, difficult of attainment. अगम्य Agamya, unapproachable, inscrutable, of unassignable cause. अमोघ Amoghah, infallible. च Cho, and

39 Companionship of the great is, again, difficult of attainment. It is hardly possible to assign how and when men may be taken into the society of the great. But once obtained, association with the great ones is infallible in its operation — 39.

लभ्येतऽपि तत्कृपयैव ॥ ४० ॥

तत्कृपया Tat-kṛpayā, by His (i.e. God's) grace. एव Eva, only. लभ्यते Labhyate, is obtained, gained. अपि Api, and

40 And companionship of the great is gained by the grace of God alone — 40

But how can the grace of God be followed by the response of the good? The sequence does not appear to be necessary. Not so, for God and His good men are but one being, so to say. This is the text of the following *sūtram*:

तस्मिंस्तज्जने भेदाभावात् ॥ ४१ ॥

तस्मिन् Tasmīn in Him. तज्जने Tat-jane, in His man. भेदाभावात् Bheda-abhāvat, because there is no distinction.

41 Because there is no distinction between Him and His man — 41

St. Paul says: "He that is joined with the Lord is one spirit" (1 Cor. vi. 18). Cf. also the saying of Dhul-Nūn of Egypt: "They move as God causes them to move and their words are the words of God, which roll

upon their tongues, and their sight is the sight of God, which has entered, then eyes”

Man is what he loves, said St Augustine.

Jalāl-ud-dīn, Rūmī, says .

“The motion of every atom is towards its origin ;

A man comes to be the thing on which he is bent.

By the attraction of fondness and yearning, the soul and the heart
Assume the qualities of the Beloved, who is the Soul of souls.”

In another ode he says :

“O my soul, I searched from end to end : I saw in thee naught
save the Beloved ;

Call me not infidel, O my soul, if I say that thou thyself art He.”

And yet more plainly .

“Ye who in search of God, of God, pursue.

Ye need not search for God is you, is you !

Why seek ye something that was missing ne’er !

Save you none is, but you are —where, oh, where ?”

तदेव साध्यतां तदेव साध्यताम् ॥ ४२ ॥

तत् Tat, that ; love of God. एव Eva, alone. साध्यताम् Sādhya-tām, should be cultivated, practised, striven after.

42. Strive after love of God alone, strive after love of God alone.—42.

दुःसङ्गः सर्वथैव त्याज्यः ॥ ४३ ॥

दुःसङ्गः Duh-sangah, evil company सर्वथा Sarvathā, by all means. त्याज्यः Tyājyah, to be given up. एव Eva, certainly.

43. Evil company should be certainly shunned by all means.—43.

कामक्रोधमोहस्मृतिभ्रंशबुद्धिनाशसर्वनाशकारणत्वात् ॥ ४४ ॥

काम Kāma, desire, lust क्रोध Krodha, anger, wrath मोह Moha, bewilderment, infatuation. स्मृतिभ्रंश Smṛiti-bhramśa, lapse of memory बुद्धिनाश Buddhi-nāśa, loss of understanding or perception of truth सर्वनाश Sarva-nāśa, total ruin कारणत्वात् Kāraṇatvāt, being the cause of.

44. Because it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, and total ruin (of piety and liberation).—44.

Cf. *Tulsidāsa*—“Rāma and Kāma cannot go hand in hand”

In this connexion compare also *Gītā*, II 62-63, namely—“Attachment grows in the man towards objects which bind down, while he turns them round and round in his own mind. Attachment begets lust, and lust, resentment. Resentment gives rise to bewilderment, and bewilderment, to lapse of memory. Lapse of memory leads to loss of understanding, and from loss of understanding he is finally lost.”

तरङ्गायिता अपीमे सङ्गात् समुद्रायन्ति ॥ ४५ ॥

तरङ्गायिता Tarangāyitāh, playing in ripples अपी Api, even इमे Ime, these, lost, etc सङ्गात् Sangāt, in co-operation with evil association समुद्रायन्ति Samudrāyanti, behave like the sea

45 These evil tendencies, playing even in ripples from nature, ultimately behave as the stormy sea in co-operation with evil association — 15

कस्तरति कस्तरति मार्या ? य सङ्गं त्यजति यो महानुभावः
सेवते निर्म्ममो भवति ॥ ४६ ॥

क Kah who (interrogative) मार्या Māryā, that which conditions the primal unconditioned, condition determination, negation, limitation The translation of मार्या as 'illusion' in the first instance, is not satisfactory It is also misleading Cf Spinoza *Omnes determinatio negatio est*—all determination is negation तरति Tarati, crosses over यः Yah, who (relative) सङ्ग Sangam, evil association, Attachment to objects त्यजति Tyajati gives up महानुभावः Mahā-anubhāvam, a large-hearted man great men सेवते Sevate, keeps by निर्म्ममः Nirmanmah, void of 'myness, selfless भवति Bhavati, becomes

46 Who overcomes all limitation? Who overcomes? He who holds aloof from unholy association, keeps company with men of large hearts, and becomes selfless — 46

यो विविक्तस्थानं सेवते यो लोकबन्धमुन्मूलयति
निस्त्रैगुण्यो भवति यो योगक्षेमं त्यजति ॥ ४७ ॥

यः Yoh who विविक्तस्थानं Vivikta-sthānam, holy or lonely spot सेवते Sevate, resorts to लोकबन्धः Loka bandhom, worldly desires or bonds उन्मूलयति Unmūlayati roots out निस्त्रैगुण्यः Nistraigunyaḥ, Unworldly the world of desires being the composition of the well known principles of illumination, evolution, and involution The three Gunas are "aspects of one and the same thing, viz, Prakṛti and are reproduced in every phenomenon" "Cosmically and individually Sattva is the factor of freedom, insight and bliss, Rajas of energy, Tamas of passivity Passivity results in cosmic stability and individual inertia, Rajas in cosmic activity and individual passion Sattva in cosmic obedience to law and individual progress by means of such obedience" ('Zero') भवति Bhavati, is योगक्षेमः Yoga-kṣemam, acquisition and preservation त्यजति Tyajati forsakes

47 Who retires to a holy, lonely spot, who roots out worldly bonds, who is unworldly, and who forsakes both acquisition and preservation of desirables — 47

Cf Gītā, II 45, where Lord Kṛṣṇa says "The Vedas (in their ritual portions) have the world for their object O Arjuna! Become unworldly, uninfluenced by contraries or deals always fixed in the principle of illumination, unmindful of acquisition and preservation, and self-controlled

यः कर्मफलं त्यजति कर्मणि संन्यस्यति ततो निर्द्वन्द्वो
भवति ॥ ४८ ॥

यः Yah, who कर्मफलं Karma-phalam, the fruits of actions त्यजति Tyajati, gives up Has no eye to. कर्मणि Karmāṇi, actions संन्यस्यति Samnasyati, dedicates to God ततः Tatah, then. Thereby निर्द्वन्द्वः Nirdvandvah free from the influence of contraries, such as pleasure and pain, good and bad, hot and cold भवति Bhavati, becomes.

48. Who has no eye to the fruits of his actions, who dedicates all actions to God or who in everything does the will of God, and thereby becomes free from the influence of all contraries.—48.

यो वेदानपि संन्यस्यति केवलमविच्छिन्नानुरागं लभते ॥ ४९ ॥

यः Yah, who वेदान् Vedān, the sacred books अपि Api, even संन्यस्यति Samnasyati, lays aside. केवलं Kevalam, undivided अविच्छिन्नानुरागं Abichchinna anurāgam, uninterrupted flow of affection or love. लभते Labhate, attains develops.

49. Who lays aside even the sacred writings and who develops an undivided and uninterrupted flow of love towards God —49.

Says St. John of the Cross —“All the images of the imagination are confined within very narrow limits, and the Divine Wisdom, to which the understanding ought to unite itself, is infinite, absolutely pure and absolutely simple, and it is not confined within the limits of any distinct, particular or finite mind. The soul which desires to unite itself to the Divine Wisdom must necessarily bear some proportion and likeness to it, and consequently it must shake itself free from the images of the imagination which would give it limits. It must not attach itself to any particular form of thought, but must be pure, simple, without limits or material ideas, in order to approach in some degree to God, who cannot be expressed by any bodily likeness, or by any single finite conception ”

स तरति स तरति लोकांस्तारयति ॥ ५० ॥

सः Sah, he तरति Tarati, overcomes. लोकां Lokān, mankind. तारयति Tārayati, helps to overcome.

50. He overcomes all limitation, he overcomes all limitation; he helps mankind to overcome their limitations —50.

Some readers distinguish between the first and the second ‘he.’ They say that men come to love God either by instinct or by education, and that the previous aphorisms have reference to the latter only. Now, if these men overcome limitation, it goes without saying that instinctive lovers of God also do so. Therefore, the second ‘he’ refers to them, as also the last sentence.

The *Sūtram* therefore according to them, means — "He overcomes limitation. The instinctive lover of God also overcomes limitation. And not only so but he also helps others to overcome their limitation."

अनिर्वचनीय प्रेमस्वरूपम् ॥ ५१ ॥

प्रेमस्वरूप *Premā svarūpam* the nature of love towards God (*vide* introduction P xii) अनिर्वचनीय *Anirvachanyam*, not capable of being expressed in words

51 The nature of love towards God is not capable of being described in words — 51

The *Sāmad-Bhagavatam* in III 25 32, has roundly described it thus — "Devotion to God is the motive and spontaneous motion in the divine form of Illumination of the shining senses which work out objects or of their presiding principles belonging to a man whose mind has become steady by the performance of scriptural rites."

"Gnostic" says Ibnul Arabi the great Arab mystic "cannot impart their feelings to other men they can only indicate them symbolically to those who have begun to experience the like."

मुकास्वादमवत् ॥ ५२ ॥

मुकास्वादमवत् *Mukāśvādamavāt* like the taste of a dumb person

52 (the nature of love is as indescribable) as the taste of a dumb person — 52

Gina 14' says a mystic of Islam "is nearer to silence than to speech."

What then as occasion with the great and good will avail if the enthusiasm of devotion is untranslatable in words and consequently incommunicable from person to person? To this the reply is that the operation of devotion is telepathic and not through any gross or medium.

Love is not to be learned from men it is one of God's gifts and comes of His grace. Hence —

प्रकाशयते क्वापि पात्रे ॥ ५३ ॥

क्व अपि *kva api*, some where every thing is favourable to its appearance. *fit* पात्रे *Patro*, receptible. प्रकाशयते *Prakāśyate*, is revealed.

53 It is revealed by itself in a fit receptacle — 53

Of "Tis the sun's self that lets the sun be seen."

"Man's love of God," says Hujwiri, an Islamic mystic "is a quality which manifests itself, in the heart of the pious believer, in the form of veneration and magnification, so that he seeks to satisfy the Beloved and becomes impatient and restless in his desire for vision of Him, and cannot rest with any one except Him, and grows familiar with the recollection of Him, and abjures the recollection of everything besides." "I fancied that I loved Him," said Bāyazīd, another mystic, "but on consideration I saw that His love preceded mine."

गुणरहितं कामनारहितं प्रतिक्षणवर्द्धमानमविच्छिन्नं

सूक्ष्मतरमनुभवरूपम् ॥ ५४ ॥

गुणरहितं Guṇa-rahitam, devoid of qualification कामनारहितं Kāmanā-rahitam, bereft of desire. प्रतिक्षणवर्द्धमानं Pratiksana-vardhamānam, accumulating at every moment. अविच्छिन्नं Avichchinna, of ceaseless flow. सूक्ष्मतर Sūkṣmataram, subtler. अनुभवरूपं Anubhava-rūpam, of the form of feeling.

54 Devoid of qualification, bereft of desire, growing in volume and intensity at every moment, and having a ceaseless flow, it is of the form of subtler feeling.—54.

तत् प्राप्य तदेवावलोकयति तदेव शृणोति तदेव चिन्तयति ॥ ५५ ॥

तत् Tat, that Love-Devotion. प्राप्य Prāpya, having obtained. तत् Tat, that. The object of love. एव Eva, alone. अवलोकयति Avalokayati, looks upon. शृणोति Śṛṇoti, hears about. चिन्तयति Chintayati, thinks of.

55. Having once obtained that, (the devotee) looks only upon the object of his devotion, entertains talks only about Him, and thinks nobly of Him—55.

But how does this happen? Well, men first love God with an object. Then, in the nature of things, by a transference of interest they love God without any object, for love's sake, or, what is the same thing, for the sake of God Who is love. In the next aphorism, therefore, we have a classification of those men who wait upon God with an ulterior end in view.

गौणी त्रिधा गुणभेदादार्त्तादिभेदाद्वा ॥ ५६ ॥

गौणी Gaunī, secondary. Derivative. Desire-born Indirect. गुणभेदात् Guṇa-bhedāt, according to the difference of the principles viz., of illumination, evolution, and involution वा Vā, or, in other words. आर्त्तादिभेदात् Ārtta-dī-bhedāt, according to the distinction of the worshippers as the afflicted, the inquisitive, and the entreative or needful त्रिधा Tridhā, threefold.

56. Devotion which is born of desire, becomes threefold, according as the one or other of the principles of illumination, evolution, and involution dominates the conduct of the devotee, or, in other words, according as the worshippers fall into the three classes of the afflicted, the inquisitive, and entreative.—56.

In *Gūd*, VII. 16 and 19, it has been said that four sets of fortunate men wait upon God, viz., the afflicted, the inquisitive, the entreative, and the wise of high soul with whom God is the be-all and end-all of life. Of this last class *Nārada* speaks as the immediate devotees of God in aphorism 67.

उत्तरस्मादुत्तरस्मात् पूर्वपूर्वा श्रेयाय भवति ॥ ५७ ॥

उत्तरस्मादुत्तरस्मात् Uttarasmāt-Uttarasmāt, than each succeeding one. पूर्वपूर्वा Pūrva-Pūrvā, each preceding one. श्रेयाय Sreyaya, for the better. भवति Bhavati, is, works.

57 Each preceding kind of devotion works for the higher good than each succeeding one 67

अन्यस्मात् सौलभ्य भक्तौ ॥ ५८ ॥

भक्तौ Bhaktau in devotion अन्यस्मात् Anyasmât, than any other सौलभ्यं Sanlabbhyem, oheepness The nature of being easily obtained

68 In devotion, (the fulfilment of the desire to enter into intimate fellowship with God or attainment of salvation, is) easier than in any thing else —58

The path of devotion is easier than that of either knowledge, or action, or concentration Because—

i Action and concentration do not directly lead to salvation but only help on the progress of knowledge and devotion

ii Again, they are beset with difficulties and dangers of their own, as the followers of them gradually come to acquire 'powers' which are often liable to abuse

iii Indifference to worldly desire is a condition precedent to the employment of knowledge So is also the arrest of all worldly activity But one may safely and successfully pursue the path of devotion, provided only that one believes in the existence, nature, and attributes of God, and dedicates the fruits of one's action to Him, in other words, does the will of God in every thing

iv Again the pursuit of knowledge is dry and not very interesting in itself, while that of devotion is sweet and enjoyable

But it may be asked, how do you prove this? We reply that it does not at all stand in need of any proof Hence—

प्रमाणान्तरस्यानपेक्षत्वात् स्वयं प्रमाणात्वात् ॥ ५९ ॥

प्रमाणान्तरस्य Pramāṇe-antaresyn, of other proof अनपेक्षत्वात् Anapeksatvât, because of the absence of the need स्वयं Svayam, itself प्रमाणात्वात् Pramānatvât, being evidence

59 Because there is no need of any other demonstration, since it is proof of itself —59

शान्तिरूपात् परमानन्दरूपाच्च ॥ ६० ॥

शान्तिरूपात् Śānti-rûpât, because it transforms itself into the state of internal peace परमानन्दरूपात् Paramānada rūpât, because it takes the form of high ecstasy च Cha, and

60 The path of devotion is easy, because it fills the mind of the devotee with peace and high ecstasy —60

The devotee then forgets everything, even himself He truly lives only for God, nay, he lives in God But, then a very practical question arises What with the world? To this it is said in the next aphorism,

that life in God can on no occasion seriously interfere with life on earth, and that, therefore, no anxiety should be entertained on this score regarding the conduct of social life Thus—

लोकहानौ चिन्ता न कार्या निवेदितात्मलोकवेदत्वात् ॥ ६१ ॥

लोकहानौ Loka-hānau, in respect of social disorganisation चिन्ता Chintā, thought, anxiety न Na, not. कार्या Kāryā, should be cherished. निवेदितात्म-लोकवेदत्वात् Nivedita-ātma-loka-vedatvāt, because of the fact that the self, and social and scriptural morality have been dedicated to God

61. No anxious thought need be entertained in respect of social disorganisation, seeing that the devotee has consecrated his self and customary and scriptural morality all to the Lord.
—61.

Should then customary rules of conduct be disregarded altogether? By no means For—

**न तत्सिद्धौ लोकव्यवहारो हेयः किन्तु फलत्यागस्तत्-
साधनञ्च कार्यमेव ॥ ६२ ॥**

तत्सिद्धौ Tat-Siddhau, in the development of devotion लोकव्यवहारः Loka-vyavahārah, social custom and usage. Na, not हेयः Heyah, to be neglected किन्तु Kintu, but. फलत्यागः Phala-tyāgah, surrender of consequences तत्साधनं Tatsāadhanam, its performance च Cha, and, meaning 'at the same time,' together with. कार्यं Kāryam, should be attended to एव Eva, certainly

62. In the development of devotion, one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God —62

“Although sacrifices and the like are enjoined with a view to the origination of knowledge (in accordance with the passage ‘They desire to know,’ Bri up IV, 4, 22,) it is only knowledge in the form of meditation which—being daily practised, constantly improved by repetition and continued upto death—is the means of reaching Brahman. and hence all the works connected with the different conditions of life are to be performed throughout life only for the purpose of originating such knowledge. This the Sūtrakāra declares in Ve Sū IV, 1, 12, 16, III, 4, 33, and other places’ (Thibaut’s translation, S B. E., Vol XLVIII, p. 16)

स्त्रीधननास्तिकचरित्रं न श्रवणीयम् ॥ ६३ ॥

स्त्रीधननास्तिकचरित्रं Strī-dhana-nāstika-charitram, woman, wealth, and the conduct of the unbelievers, i.e., those who deny the authority of the Vedas and the existence of God. न Na not श्रवणीयम् Sravaniyam, should be listened to.

63. The aspirant after devotion should not listen to talks about woman, wealth and the conduct of unbelievers.—63.

In this and the following as well as in the 73rd and 74th and in the 43rd, 44th and 45th aphorisms, the impediments to the cultivation of devotion have been enumerated

अभिमानदम्भादिक त्याज्यम् ॥ ६४ ॥

अभिमानदम्भादिक Abhimāna-dambhā-ādikaṁ, egotism, or self assertion, pride, etc त्याज्यम् Tyāgyam should be forsaken

64 Self assertion, pride, etc, should be forsaken —64

Now it is almost next to impossible to abandon these natural tendencies of frail human nature by an effort as it were. The proper remedy is to divert their courses. And where God becomes the object of such passions, they lose their wickedness and gradually put on a noble aspect. Therefore it is laid down in the next aphorism —

तदर्पिताखिलाचार सन् कामक्रोधाभिमानादिक तस्मिन्नेव करणीयम् ॥ ६५ ॥

तदर्पिताखिलाचार Tadarpita-akhilā āchārah one who has devoted all one's conduct to him सन् San being becoming कामक्रोधाभिमानादिक Kāma krodho-abhimāna-ādikaṁ Desire resentment, self-assertion etc तस्मिन् Tasmīn, in him एव Eva, only करणीयम् Karanīyam, Should be done or shown or cherished

65 Having once devoted all his conduct to Him, he should show, (if at all), desire, resentment, self assertion, etc, only to Him —65

त्रिरूपमङ्गपूर्वक नित्यदास्यनित्यकान्ताभजनात्मकं प्रेम कार्यं प्रेमैव कार्यम् ॥ ६६ ॥

त्रिरूपमङ्गपूर्वक Tri rūpa bhanga pūrvakam, having broken through the three forms (see Sūtram 56) of secondary devotion modified by the principles of illumination evolution and involution नित्यदास्यनित्यकान्ताभजनात्मक Nityadāśya-nityakāntā-bhajana-ātmakam, having its principle in those stages in the development of devotion which are known as constant service as of a servant to his master and constant service as of a wife to her husband the intermediate stages (see s 82) being also included. These stages of devotion are not modified by the three principles प्रेम Prema love कार्य Kāryyam, should be cultivated एव Eva, only

66 Having kept clear of the three modified forms of secondary devotion, one should cultivate love and, love alone, which has its principle in those stages of devotion, which are known as constant service and constant wifely conduct —66

भक्ता एकान्तिनो मुख्याः ॥ ६७ ॥

एकान्तिनः Ekāntinah, single-hearted. Those whose only object of love and devotion is God. भक्ता. Bhaktāh, devotees. मुख्याः Mukhyāh, principal, primary, direct, immediate.

67. The primary votaries are those who have one end only in view.—67.

. Cf *Bhāgavatam*, III.—29, 13-14, where Bhagavān says.—

“People do not accept fellowship in residence with Me, prosperity equal to Mine, nearness to Me, appearance in the same form as I appear, or even unification with Me, even when these are offered to them, they only pray for employment in My service. It is this link of devotion which has been said to be the absolute, by which overcoming attachment to the world, they become fit for attaining My nature ”

कण्ठावरोधरोमाश्रुभिः परस्परं लपमानाः पावयन्ति कुलानि पृथिवीञ्च ॥ ६८ ॥

कण्ठावरोधरोमाश्रुभिः Kantha-avarodha-roma-śrūbhiḥ, (Marked out) by choking voice, hairs standing on end, and tears परस्पर Paraspam, amongst themselves, with one another. लपमानः Lapamānah, conversing. कुलानि Kulāni, families. पृथिवी Pṛthivīm, the earth. च Cha, and पावयन्ति Pāvayanti, purify.

68. Conversing together with a choking voice, with hairs standing on end, and with tears flowing, they purify their families as well as the earth —68.

In *Gītā* X, 9, Lord Kṛṣṇa says.—“Having their minds fixed upon Me and their life directed to Me, enlightening one another, and constantly talking about Me, My devotees become satisfied and delighted.”

तीर्थीकुर्वन्ति तीर्थानि सु कर्म्मीकुर्वन्त कर्म्माणि सच्चास्त्री- कुर्वन्ति शास्त्राणि ॥ ६९ ॥

तीर्थानि Tīrthāni, places called by the name. Holy sites तीर्थीकुर्वन्ति Tīrthī-kurvanti, make holy places. कर्म्माणि Karmāṇi, actions. सुकर्म्मीकुर्वन्ति Sukarmī-kurvanti, make meritorious actions शास्त्राणि Śāstrāṇi, writings so called, rules of conduct. सच्चास्त्रीकुर्वन्ति Sat-śāstrikurvanti, make sacred scripture

69. They add holiness to holy sites, they give to actions the character of meritoriousness; they raise mere writings to the status of the sacred scriptures.—69.

तन्मयाः ॥ ७० ॥

तन्मयाः Tat-mayāh, full of that Filled with the presence of God. Merged or absorbed in him. Cf. “The whole world is the manifestation of Viṣṇu.”

70 In and around them, they realise the presence of God everywhere and at all times —70

A familiar instance of such absolute identification is found in the popular notion that the body is the entire man,—the identification of the soul with the body

"The Soul (when united to God)," says St John of the Cross, "fallent first into a state of great forgetfulness. With regard to exterior things it then shows so great a negligence and so great a contempt of self that, lost in God, it forgets to eat or drink, and it no longer knows if it has done n thing or not or whether or not it has been spoken to by nny one. But once the soul has become firmly established in the habit of a union which is its sovereign good, it no longer forgets reasonable things, and things of moral and physical necessity. On the contrary, it is more perfect when engaged in works suitable to its state of life, although it accomplishes them by the help of images and knowledge which God exerts in a special manner in the memory. All the powers of the soul are, as it were, transformed in God. Spinoza also says "Man advances in perfection in proportion to the perfection of that object which he loves above all other things, and which loves him in return."

मोदन्ते पितरो नृत्यन्ति देवता सनाथा चेयं भूर्भवति ॥ ७१ ॥

पितरः Pitarāḥ, the departed ancestors forefathers मोदन्ते Modante, rejoice देवता Devataḥ, the shining ones the celestials नृत्यन्ति Nṛtyanti, dance इयं Iyam, this भू Bhū earth च Cho and सनाथा Sanāthā, provided with a lord, सनाथा भवति Bhavati, becomes

71 (At their devotion) their forefathers rejoice, the celestials dance and this earth becomes secure as though in the guardianship of a lord —71

नान्ति तेषु जातिविद्वारूपकुलधनक्रियादिभेद ॥ ७२ ॥

तेषु Teṣu, amongst them, within their rank जातिविद्वारूपकुलधनक्रियादिभेद Jāti-vidyā-rūpa kulo-dhana-kriyā ādi bhedaḥ, distinctions of birth learning, appearance, family, wealth, observance etc न No, not. अस्ति Asti, exists

72 Amongst them there exist no distinctions of birth, learning appearance, family, wealth, observance, and the like—72

In the *Adhyātma-Rāmāyaṇam*, III 10 20, Rāma says:—"Sex, birth, reputation, status, etc, do not confer any title to my worship only devotion (*adhikāra*, or fitness, competence according to a different reading) does." Cf Guru Nānaka:—"He alone is low-caste who forgets the lord." As regards learning "Piety without Science, says St Theresa, "may fill souls with illusions and inspire them with a taste for childish and silly devotions," and further "I have found that, provided they are men of good morals, they are better with no learning at all than with only a little for in the former case, at least, they do not trust to their own lights but take counsel of really enlightened persons."

यतस्तदीयाः ॥ ७३ ॥

यतः Yataḥ, since. तदीयाः Tadiyāḥ, belonging to him, his.

73. Since they all belong to Him.—73.

वादो नावलम्ब्यः ॥ ७४ ॥

वादः Vādaḥ, Vain discussion. न Na, not. अवलम्ब्यः Avalambyaḥ, should be undertaken.

74. Vain discussion should not be undertaken (by those who aspire to devotion, regarding the existence or attributes of God).—

74.

It has been pointed out in the *Kāthopanīsat*—

“How else can that be conceived except that it exists?”

बाहुल्यावकाशत्वादनियतत्वाच्च ॥ ७५ ॥

बाहुल्यावकाशत्वात् Bāhulya-avakāśatvāt, because of room or occasion for futility. अनियतत्वात् Aniyatatvāt, on account of uncertainty, or *regressus ad infinitum*. च Cha, and.

75. (Vain discussion about God must not be encouraged) because it can go on indefinitely, and there will be still no certainty that it will ever arrive at the truth.—75.

भक्तिशास्त्राणि मनननीयानि तद्विबोधककर्माणि करणीयानि ॥ ७६ ॥

भक्तिशास्त्राणि Bhaktiśāstrāṇi, Treatises on devotion. There are quite a lot of them. The most important ones are: the *Gītā*, *Śrīmadbhāgavatam*, *Viṣṇupurāṇam*, *Adhyātma-Rāmāyaṇam*, etc., etc. मनननीयानि Mananīyāni, should be thought over or reflected upon तद्विबोधककर्माणि Tatvodhakarmāṇi, observances prescribed in them as binding. करणीयानि Karaṇīyāni, should be performed.

76. Treatises on devotion should be studied with attention and observances therein laid down as binding should be performed.—76.

सुखदुःखेच्छालाभादित्यक्ते काले प्रतीक्षमाणे क्षणार्द्धमपि .
व्यर्थं न नेयम् ॥ ७७ ॥

सुखदुःखेच्छालाभादित्यक्ते Sukha-duhkha-ichehḥā-lābhādi-tyakte, left out by pleasure, pain, desire, gain, etc. Cf. अनवकाशिनः, without leisure, in *Bhaktiratnāvalī*, I. 9. Or it might be taken to mean, altogether unoccupied by pleasure, etc. काले Kāle, in time. प्रतीक्षमाणे Pratīkṣamāṇe, being looked up to. Being waited for. क्षणार्द्ध Kṣaṇārdham, half a moment. अपि Api, even. व्यर्थ Vyartham, in vain. न Na, not. नेयम् Neyam, should be passed.

77. Half a moment even should not be passed in vain, as all the time one has for divine contemplation is the little that remains after what is given to the thought and experience of pleasure, pain, desire, gain, and the rest — 77

अहिंसासत्यशौचदयारित्क्यादिचारिष्याणि परिपालनीयानि ॥ ७८ ॥

अहिंसासत्यशौचदयारित्क्यादिचारिष्याणि Ahimsā satya śaucaś dyaś āstikya ādi cāritrīyaṇi, harmlessness, truthfulness, cleanliness, kindness, faith in God and revelation, and other excellences of character परिपालनीयानि Paripalanīyaṇi, should be strictly adopted

78 They should carefully observe harmlessness, truthfulness, cleanliness of body and mind, kindness, faith in God and revelation, and other excellences of character — 78

Of Śrī Bhāṣya of Rāmānuja —

"The Vyākhyāṣāra also declares that steady remembrance results only from abstention, and so on his words being, 'This (viz steady remembrance meditation) is obtained through abstention (vīcār), freedom of mind (vimoka), repetition (abhyāsa), work (kriyā) virtuous conduct (kalyāṇa) freedom from dejection (navaśādi), absence of exultation (anuddharsha) according to scriptural and Scriptural statement The Vyākhyāṣāra also gives definitions of all these terms Abstention (vīcār) means keeping the body clean from all food, impure either owing to species (such as the flesh of certain animals), abode (such as food belonging to a chandāl or the like) or accidental cause (such as food into which a hair or the like has fallen) The Scriptural passage authorising this point is (Ch Up VII, 26, 'The food being pure, the mind becomes pure the mind being pure, there results steady remembrance' Freedom of mind (vimoka) means absence of attachment to desires The authoritative passage here is 'Let him meditate with a calm mind' (Ch Up III, 14 1) Hypothesis means continued practice For this point the Bhāṣya quotes an authoritative text from Śruti, viz 'Having constantly been absorbed in the thought of that being, (vidi tadbrahmābhrāntib Bh Gī VIII, 6) By works (kriyā) is understood the performance, according to one's ability, of the five great Sacrifices The authoritative passages here are 'This person who performs works is the best of those who know Brahman' (Ma Up III, 1, 4), and 'All Brāhmaṇas seek to know by recitation of the Veda, by sacrifice, by gifts, by penance, by fasting' (Bṛ Up IV, 4, 22) By virtuous conduct (kalyāṇam) are meant truthfulness, honesty, kindness, liberality, gentleness, absence of covetousness Confirmatory texts are 'By truth he is to be obtained (Mu Up III, 1, 5), and 'to them belongs that pure Brahman world (Pr Up I, 16) That lowness of spirit or want of cheerfulness which results from unfavourable conditions of place or time and the remembrance of causes of sorrow, is denoted by the term 'dejection, the contrary of this is 'freedom from dejection' The relevant scriptural passage is 'This self cannot be obtained by one lacking in strength' (Mu Up, III, 2, 4)

'Exultation' is that satisfaction of mind which springs from circumstances opposite to those just mentioned; the contrary is 'absence of exultation.' Overgreat satisfaction also stands in the way (of meditation). The scriptural passage for this is 'Calm, subdued, etc.. (Bri. Up. IV, 4, 23). What the Vyākhyākāra means to say is therefore that knowledge is realised only through the performance of the duly prescribed works, on the part of a person fulfilling all the enumerated conditions." (Thibaut's translation, S. B. E. Vol. XLVIII, pp. 17-18).

But the mind is ever unsteady. How then to steady it in God? The next two aphorisms teach us how to fix the mind in devotion to the Lord.

सर्वदा सर्वभावेन निश्चिन्तैर्भगवानेव भजनीयः ॥ ७९ ॥

निश्चिन्तैः Nischintaiḥ, by those who have no scruple, no hesitation, no misgivings, no care, no anxiety भगवान् Bhagavān, the Lord. एव Eva, alone. सर्वदा Sarvadā, always. सर्वभावेन Sarva-bhāvena, with the whole heart. भजनीयः Bhajanīyah, should be worshipped.

79. The Lord alone should be always worshipped with the whole heart by the devotees who must repose absolute trust in Him.—79.

Cf. Mundaka Upanisad, II, 11, 5—

"In whom the heaven and the earth and the interval between are woven, along with the mind and all the life-breath also, know that one Self alone; give up all other talks; this is the bridge of immortality."

If this is not practicable, the aspirant should sing the name of the Lord.

स कीर्त्यमानः शीघ्रमेवाविर्भवत्यनुभावयति भक्तान् ॥ ८० ॥

सः Sah He कीर्त्यमानः Kīrttyamānah, being invoked. शीघ्रम् Śīghram, without delay. एव Eva, surely आविर्भवति Āvabhavati, appears, reveals Himself. भक्तान् Bhaktān, the votaries. अनुभावयति Anubhāvayati, fills with His presence or influence.

80. Being invoked, He reveals Himself without the least delay and fills His votaries with His influence.—80.

Cf. Gītā XI. 54, where Lord Kṛishna says.—"But, O tormentor of enemies, O Arjuna, by single-hearted devotion alone I can, in this manner, be known and beheld and penetrated to My transcendental essence." Cf. also *Bhaktiratnāvalī*, v. 8.

त्रिसत्यस्य भक्तिरेव गरीयसी भक्तिरेव गरीयसी ॥ ८१ ॥

भक्तिः Bhaktiḥ, Devotion एव Eva, alone. त्रिसत्यस्य Tri-satyāsya, that which was, that which is, and that which will be. The unchanging in time. The eternal. गरीयसी Gaiīyasī, great.

81. Devotion alone weighs heaviest with the Eternal, devotion alone weighs heaviest. Or, devotion to the Lord is the most glorious, devotion is the most glorious.—81.

The meaning is this —

Even truths may change, for "The old order changoth yielding place to new, And God falsife Himself in many ways But love cannot Like God, love is eternal also

गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्तिदास्या-
सक्तिसख्यासक्तिवात्सल्यासक्तिकान्तासक्त्यात्मनिवेदनासक्ति-
नमयासक्तिपरमविरहासक्तिरूपैकधाप्येकादशधा भवति ॥ ८२ ॥

एकधा Ekadhā, of one kind गुणमाहात्म्यासक्तिरूपासक्तिपूजासक्तिस्मरणासक्ति-
दास्यासक्तिसख्यासक्तिवात्सल्यासक्तिकान्तासक्त्यात्मनिवेदनासक्तिनमयासक्तिपरमविरहासक्ति-
रूपा, Guṇamāhātmyāsakti-Rūpāsakti Pūjāsakti-Smरणāsakti-Dāsyāsakti Sakhy-
yāsakti-Vātsalyāsakti Kāntāsakti-Ātmanivedanāsakti-Tanmayāsakti-Paramovira-
hāsakti rūpā, developing in the forms of love of attributes and majesty, love of
beauty, love of adoration love of recollection, love of a servant, love of a friend
love of a parent love of a beloved wife love of self dedication love of self-
absorption and love of permanent, self-effacement एकादशधा Ekādasadhā,
eleven fold भवति Bhavati, becomes

28. Devotion, though 'one in kind, still appears in ele-
ven forms according as it takes the course of attachment to the
attributes and greatness of God, attachment to His beauty, attach-
ment to His worship, attachment to His memories, attachment
to His service, attachment to His friendship, attachment to pa-
rental affection towards Him, attachment to him (as) of a beloved
wife, attachment to self consorsation, attachment to self absorption
or Godliness), and attachment to permanent self effacement —82

This *Sūtram* requires some explanation. The aspirant begins by singing
the name of God and thereby develops the feeling of delight in the Lord. This
delight in the Lord has principally two aspects. It may be excited either by
the contemplation of the Lord as Power or by the contemplation of the Lord
as Love. The former, i.e., attachment to God as Power is here called by the
name of, "attachment to the attributes and greatness of God, because it
generally arises out of contemplation of these things. This is what the Western
theologians understand by 'notaral religion' which is an appreciation of God
in the study of man and the world. The latter, i.e., attachment to God as
Love, is here described as "attachment to His beauty" because it is principally
generated by the sweetness of divine beauty. These then are the two primary
co-ordinate stages in the evolution of supreme love. The next is the stage of
worship, of quiet selfless adoration of the Deity, which is followed by attachment
to the memories of the Lord. This ceaseless contemplation of His power and
performances gradually establishes some sort of personal relationship between
the Lord and His Love. It is called 'personal love' and it unfolds itself into
four successively higher stages. First of all the devotee serves the Lord as a
servant serves his master. Then he approaches Him nearer and behaves to-

wards Him as a friend does towards a friend. The relationship is then felt to be more closely personal and the devotee rises higher and manifests parental affection for the Loved One, as a father to his son. And lastly, the little remaining remoteness between them vanishes altogether and the two become one in spirit ; and the devotee develops all the marks of a beloved wife's love for her beloved husband. This last, i.e., "attachment (as) of a wife," again has two moments, according as the sense of Power or the sense of Love is dominant in it, the sense of Love being sequent to the sense of Power. The 'attachment (as) of a wife' under the sense of Love results in the complete consecration of the self to the service of the Lord ; and therefore, it has been here called 'attachment to self-consecration.' This in its turn rises into the stages of self-absorption or God-vision when the devotee feels the living presence of God anywhere and everywhere and permanently loses himself in the Lord. (*vide* Introduction, pages xii, xvi.)

In the *Kitāb-al-Lumā*, the oldest treatise on Sūfism, the following ten 'states' (spiritual feelings and dispositions) have been enumerated :—Meditation, nearness to God, love, fear, hope, longing, intimacy, tranquillity, contemplation, and certainty. "They descend," says the author, "from God into his heart, without his being able to repel them when they come, or to retain them when they go."

इत्येवं वदन्ति जनजल्पनिर्भया एकमताः कुमारव्यासशुक्-
शाण्डिल्यगर्गविष्णुकौण्डिल्यशेषोद्धवारुणिलिहनुमद्विभी-
षणादयो भक्त्याचार्याः ॥ ८३ ॥

जनजल्पनिर्भयाः Jana-jalpa-nirbhayāḥ, fearless of the clamour of the crowd. एकमताः Ekamatāḥ, of one opinion ; unanimous. कुमारव्यासशुक्शाण्डिल्यगर्गविष्णुकौण्डिल्यशेषोद्धवारुणिलिहनुमद्विभीषणादयः Sanat-Kumāra, Vyāsa, Śuka, Śāṇḍilya, Garga, Viṣṇu Kaundilya, Śeṣa, Uddhava, Āruṇi, Bali, Hanumat, Vibhīṣaṇa and others. भक्त्याचार्याः Bhaktyāchāryāḥ, teachers of devotion. इति Iti, thus. एवं Evam, in this strain वदन्ति Vadanti, say.

83. Thus, the teachers of devotion, Sanat-Kumāra, Vyāsa, Śuka, Śāṇḍilya, Garga, Viṣṇu, Kaundilya, Śeṣa, Uddhava, Āruṇi, Bali, Hanumat, Vibhīṣaṇa, and others, declare unanimously, in this strain, being fearless of the clamour of the crowd—83.

य इदं नारदप्रोक्तं शिवानुशासनं विश्वसिति श्रद्धते स
भक्तिमान्भवति स प्रेष्ठं लभते स प्रेष्ठं लभत इति ॥ ८४ ॥

यः Yah, who. नारदप्रोक्तं Nārada-proktaṁ, recited by Nārada. इदं Idam, this. शिवानुशासनं Śiva-anuśasanam, wholesome teaching. विश्वसिति Viśvasiti, believes in. श्रद्धते Śraddhatte, has faith in सः Sah, he भक्तिमान् Bhaktimān, possessed of devotion. भवति Bhavati, becomes. प्रेष्ठं Preṣṭham, the dearest. लभते Labhate obtains. इति Iti, this word marks the end of the treatise.

84. He who believes and has faith in this wholesome doctrine expounded by Nārada, becomes possessed of devotion, he reaches to the Dearest, reaches to the Dearest.—84.

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Additions and Corrections.

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| Preface | 8 | Thibaut | Dr. Thibaut | „ | 25 | व्यापारस्यन्यासः | व्यापारन्यासः |
| „ | 9 | Panini | Pāṇini | 5 | 3 | —पुदासीनता | —पूदासीनता |
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| „ | 32 | ana | ana | | | सामम्भाः | मग्रयां |
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| „ | 31 | Stavdhah | Stabdah | 23 | 35 | beeause | because |
| 4 | 14 & 25 | नरोध— | निरोध— | 24 | 19 | Na | n Na |

THE

ŚĀNDILYA SŪTRAM

WITH

THE COMMENTARY OF SVAPNEŚVARA.

TRANSLATED BY

Nanda Lal Sinha, M.A , B L

Provincial Civil Service, Behar and Orissa.

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BAHADURGANJ, ALLAHABAD,

DÉDICATED
TO THE
SACRED MEMORY
OF
Rat Bahadur Śrīsāchandra Vasu Vidyarnava
WITH
LOVE AND REVERENCE
BY HIS
HUMBLE INITIATE
IN THE
STUDY AND PROPAGATION
OF
THE SACRED BOOKS OF THE HINDUS

PREFACE

1 1 1

The present work is based on the text edited by Dr Ballantyne and published in the Bibliotheca Indica, new series, in 1861. The translation has been very much facilitated, and, in many places, considerably improved by Mr E B Cowell's work published in the same series in 1878. Mr Cowell's rendering has been found to be inaccurate in several places, yet we have not hesitated to borrow liberally from his footnotes which are very helpful, and from his translation of texts of reference where an improvement was not called for. We are glad to take this opportunity of acknowledging our great obligation to these two eminent Sanskrit scholars.

Nothing definite is known regarding the author or the date of the *One hundred Aphorisms of Śāṇḍilya*. "They are the work of some anonymous teacher," according to Mr Cowell, "who ascribed his doctrine to the ancient ṛṣi Śāṇḍilya, partly because he wished to conceal its modern origin under a name belonging to Vedic times, and also because the *Śāṇḍilya vidyā* supplied a convenient vantage-ground for his main doctrine of the necessity of faith." This theory must be rejected. The "doctrine of the necessity of faith" is not the anonymous teacher's own evolution. It has a very much older origin. In Mr Cowell's language, "The name Śāṇḍilya is found in a well known passage of the *Chhândogya Upaniṣat* (iii, 14), which recurs with a few verbal difference in the *Śatapatha Brâhmaṇa* (X, 11, 3), the sage is there represented as declaring that the soul within us is Brahman. His doctrine is directly referred to in Aphorism 31 of the present work, and the Commentary quotes the passage from the *Chhândogya Upaniṣat*. This doctrine is called the *Śāṇḍilya vidyā* in the *Vedântasâra*, and it is there characterised as consisting of devotional meditations directed towards Brahman viewed as possessed of qualities rather than as the Absolute. The author of these aphorisms apparently accepts his view as the true * * *. Further argument on the point will be found in our introduction to the *Nârada Bhakti Sûtram*. The doctrine was not "originally propounded in the *Bhagavad gîtâ*," as supposed by Mr Cowell, "the history of the Hindu doctrine of faith (bhakti)" must be traced from the Vedic times.

The supposed antagonism of Knowledge and Devotion is another serious popular misconception. Dr Ballantyne writes "Śāṇḍilya rejects the Hindu

(gnostic) theory that knowledge is the one thing needful, and contends that knowledge is only the handmaid of *faith*." Upon this Mr. Cowell comments: "Sankara's view of knowledge is clearly expressed in the following passage of his Commentary on the Śvetāśvatarā Upaniṣat, which will serve to bring the two views into sharp contrast. 'When men, disregarding the fruit, perform works only for the sake of Īśvara, these works become indirectly a means to liberation, as being a means for producing that purity of the internal organ which is a means to knowledge, which is the means to liberation.' But Sankara, more than any other reformer of his eminence, has been greatly misunderstood. Few have made any serious attempt to study his life and work as a whole. Sankara must be studied not only in his Commentaries on the Upaniṣats and the Brahma-Sūtras, but also in his Commentary on the Gītā, in his hymns, and in his daily life. He himself was one of the greatest bhaktas that ever lived on earth. A rich vein of the purest and highest Devotion runs through his hymns to the manifestations of Brahman such as Śiva, etc. In his Commentary on the Gītā, vi, 47, he explains that the person who worships Vāsudeva with faith is the wisest of the wise. Elsewhere he declares: "It is Devotion which is the greatest of all the means of Release." The consummation of Knowledge is in Devotion. The goal is the same, whether described as 'Sarvam khalu idam Brahma' (All this verily is Brahman), or as "Vāsudevahsarvam" (All is Vāsudeva). A "sharp contrast" is visible only when you do not look at the essentials, but at the temporary imperfections of the different environments of the beginners. One beginner is engaged in hearing the truths about Brahman from the teachers, in differentiating and assimilating those truths, and in reflecting and meditating on them in the recesses of his heart; while another beginner is engaged in sacrifice and in worship with 'a leaf, a flower, a fruit, a handful of water';—a contrast indeed. Follow them a little further in their journey onwards, and you will find that sacrifice and worship are as much enjoined on the former as knowledge is on the latter. To the former the teacher addresses as follows: "Be not inattentive to duties towards the Gods and the Pitṛis. Regard thy mother as a God. Regard thy itinerant visitor as a God. Acts that are blameless; those should be performed, not others. What are our good examples; those should be followed by thee; not others" (Taittirīya Upaniṣat, xi, 2). A spirit of devotion and worship is an essential condition for the knowledge of Brahman; and the more one knows Brahman, the more devoted and worshipful one becomes. And thus the "gnostic" disappears in the devotee. Baladeva in the introduction to his Commentary on the Gītā rightly observes. 'It is

knowledge that, with a certain qualification, is devotion (The indifference is like that of seeing without winking and seeing by a darting of the eye" The meaning is that knowledge of Brahman, becoming steady, is devotion This point has been cleared up by Rāmāṇja in his Commentary on the Vedānta Sūtras "We admit," he there says, "that release consists only in the cessation of Nescience, and that this cessation results from the knowledge of Brahman But a distinction has here to be made regarding the nature of this knowledge which the Vedānta texts aim at enjoining for the purpose of putting an end to Nescience Is it merely the knowledge of the sense of sentences which originates from the sentences? or is it knowledge in the form of meditation (upāsana) which has the knowledge just referred to as its antecedent? Hence we conclude that the knowledge which the Vedānta texts aim at inculcating is a knowledge of the sense of sentences, and denoted by 'dhyāna,' 'upāsana' (i.e., meditation), and similar terms 'Meditation' means steady remembrance i.e., a continuity of steady remembrance uninterrupted like the flow of oil, in agreement with the scriptural passage which declares steady remembrance to be the means of release 'On the attainment of remembrance all the ties are loosened' (Chh Up VII, xvi, 2) * * * * (Thibaut's translation) It is therefore the ignorance of the link between Knowledge and Devotion that is responsible for the popular misconception of the relation between them

Now to return to our text The *One Hundred Aphorisms* of Śaṇḍilya does not profess to teach an original doctrine of Devotion It is a Mīmāṃsā of Bhakti, that is, a compilation and exposition of illustrative authoritative texts on the main points in the doctrine of Devotion To explain the nature of Mīmāṃsā sūtra, we give two examples below (1) The Chhāndogya Upaniṣat, II, xxli, 1, declares "He who is steady in Brahman, attains immortality" The doubt arises whether 'steadiness' here means knowledge or devotion The text discusses the point and concludes that 'steadiness' means devotion, and not knowledge (2) The Gītā, iv, 9, declares "My birth and My action divine" Here the doubt arises as to the meaning of the word 'divine' Some say that it means 'produced through merit', others think that it means 'produced in heaven' The text by implication rejects these interpretations, and explains that the word 'divine' means 'constituted by His own māyā only' It would be wrong to suppose in these two cases, for instance, that the text declares immortality to be the fruit of Devotion and attributes divineness to the body of the Lord, and then supports its teachings by means of revealed texts This character of the work should be always borne in mind

The work is divided into three chapters containing two lectures each, viz :—

CHAPTER I.—THE NATURE OF DEVOTION.

LECTURE i. The Definition of Devotion.

LECTURE ii: The Accessories of Devotion.

CHAPTER II:—THE MEANS OF DEVOTION.

LECTURE i: The Internal Means.

LECTURE ii. The External Means.

CHAPTER III:—THE OBJECT OF WORSHIP

LECTURE i: The Nature of Brahman.

LECTURE ii: The Relation of the Jīva and Brahman.

Incidentally it explains Creation and Dissolution, the causes of Samsāra and Mukti, the nature and function of the Âtman and Manas, the relation of the World, the Jīva, and Brahman, and sources and objects of knowledge. A complete outline of the work will be found in the elaborate table of contents which follows:

We beg however to invite special attention to the following teachings :—

- (a) The cause of Samsāra is want of Devotion and not want of knowledge of Brahman.
- (b) Like the foulness of the crystal in the presence of a China rose, Samsāra is foreign to the nature of the Jīva, being merely a reflection from the mind.
- (c) The end of Devotion is not Mukti but the pleasure of the Lord.

(a) *Cause of Samsāra*.—The distinction drawn here between Devotion and knowledge is more popular than philosophical. Knowledge and Devotion have one and the same end in view, namely the removal of the circumstances which in the phenomenal world creates the division of the Jīva and Brahman. Between them there is only a difference of degree and not of kind. Both elevate the mind to the highest state of purity; when the veil of the mind becomes so thin that the light of Brahman pierces through it, and the Jīva is drawn, as it were, by an intense love, of kin to kin, towards Brahman. The mind is then immediately dissolved; and “nothing manifold is here.” It is in this view of Mukti resulting immediately through Devotion that the cause of Samsāra is want of Devotion and not want of knowledge of Brahman. For, otherwise, in the lower stages of evolution towards Mukti want of knowledge of Brahman is as much the cause of the prolongation of Samsāra as is want of Devotion.

(b) *Nature of Samsāra* — Take for example an eclipse of the sun. The moon comes in between the earth and the sun and causes the eclipse. The ignorant may imagine that somehow or other the light of the sun is extinguished and darkness envelops the universe. But they are wrong. Similarly, the mind intervenes and shuts off the light of Brahman from the Jīva. Those who do not know the truth ever grope in darkness, without making any effort to remove the obstruction. This is the condition of the average men. He is a *samsāri*. Should he think, or should others who can distinguish the mind from the embodied Ātman think, that this is their permanent state or that this state is connate with the nature of the Ātman, they are under a grave error. *Samsāra* is no more natural to the Ātman than darkness is to the sun. *Samsāra* is a temporary eclipse of the light of Brahman, which is not to be mistaken for a permanent state appertaining to the nature of the embodied Ātman.

(c) *End of Devotion* — *Mukti* consists in the removal of the foginess reflected in the Ātman from the mirror of the mind. This removal is possible only by the abolition of the mind through intense Devotion. It does not denote the accomplishment of something which did not exist before. It means merely the development of the bliss aspect of the Ātman which in the *samsāri* Jīva is manifested only in the aspects of existence and consciousness. The development of bliss is in the gift of Brahman, and does not come to every devotee as a matter of course. So is it declared in the *Kāṭha Upaniṣat*, I, 11, 23

"Not is this Ātman by explanation to be gained, nor by intelligence, not by much learning,"

"Whom alone it elects, by him it is to be gained, to him this Ātman unfolds its own nature,"

and also in *ibidem*, I, 11, 20 —

"Subtler than the subtlest, greater than the greatest the Ātman is hidden in the cavity of this Jīva,"

"Him the firm of faith in Viṣṇu sees, free from grief, through the grace of the Creator, (he sees also) the superiority (of the Lord) over himself"

On the other hand, a true devotee does not crave for *Mukti*. He finds in finite joy in the service of the Lord. Thus, declares the *Bhāgavata*, III, xiv, 34

"Not unity of self with Me desire some engaged in serving

My feet, and doing acts for My sake,

"Those *Bhāgavatas* who, associating among themselves, extol

My mighty deeds"

and again (III, xix, 13) :—

“ Residence in the same world with me, lordliness equal to

Mine, nearness to me, possession of My form, unity with me,

“ Even if offered, they do not accept, save the privilege of doing
service unto me.”

“ So dear the path of bhakti, says Jñānēśvara, “ they despise the great
Release.”

The end of devotion then is not Mukti, but the pleasure of the Lord.

And this Love of Devotion is reciprocated by Him. This is revealed in
the Rig-veda, IV, i, (10), 55.

“ He alone in the secret by the humble in spirit is praised.

His beautiful mind, to the people, desirous to speak,

“ The Giver of Blessings the source of joy becomes to the adorer,
when the Giver of Blessings, the Lord of Wealth, pervades the
speech by His power.”

“ This salutation to the Giver of Blessings, the self-
Resplendent, the Eternal Power, for strength is offered.

“ May we, O God, in this battle-field (of the world), become
all-round victors along with the wise, being blessed
by Thee.” (Rig-veda, IV, i, (10), 55).

“ Holding my hand Thou leadest me.

My comrade everywhere ;

As I go on and lean on Thee,

My burden Thou dost bear.

If as I go in my distress.

I frantic words should say,

Thou settest right my foolishness,

And tak'st my shame away.

Thus Thou to me new hope dost send,

A new world bringest in,

Now know I every man a friend,

And all I meet my kin.

So like a happy child I play.

In Thy dear world, O God,

And everywhere,—I, Tuka, say,

Thy bliss is spread abroad”—(Tukâram)

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CHAPTER I

THE NATURE OF DEVOTION

Lecture :

The Definition of Devotion

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| The words, uti mrityu, in the Svetāsvatara Upaniṣat, iii, 8, and yajñamahe, in the Rig Veda, V, vii, 59, 12, mean Devotion | 8 |
| Devotion is affection, because it is the opposite of hatred, and because the Scriptures speak of it as <u>rasa</u> or <u>sweetness</u> —s 6 | 9 |

and again (III, xix, 13) :—

“ Residence in the same world with me, lordliness equal to
Mine, nearness to me, possession of My form, unity with me,
“ Even if offered, they do not accept, save the privilege of doing
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ŚĀNDILYA-SŪTRAM

A Commentary on the *One Hundred*
Aphorisms of Śāndilya.

Commentator's introduction.

The Lord's will be done !

A commentary on the *One Hundred Aphorisms of Śāndilya* is now expounded by the learned Svapneśvara, relying upon the Supreme Deity.

Great is the marvel of the honoy of the two (lotus) feet of Govinda which whose drink are not bewildered those who drink not are bewildered !

It will be declared (hereafter, *cf* introduction to aphorism 93) that Mukti is the Jīva's attaining, Brahma hood (Mukti means release from the association of the body and absolute relief from the experience of pleasure and pain. The Jīvas are the embodied souls. Brahma hood is the state of Brahman that is the state of pure existence, pure intelligence, and pure bliss). The Jīvas, again, are in the end non-different from Brahman. Their saṁsāra (or succession of embodied existences), therefore is not connate (with their nature). It is caused by the external influence of the internal organ (*cf* mind). The internal organ is constituted by the three primary modifications of the primordial matter, called Sattva, the luminous, Rajas, the active, and Tamas, the passive. The Jīva's saṁsāra is produced just in the same way as in the case of the crystal and the like redness and the like are produced through the proximity of a China rose and the like.

And this (saṁsāra), for the very reason that it is externally caused, is not capable of being removed by *Knowledge* (which according to some is the means of Mukti). For not even by the most skilful observation there is the cessation of the (optical) illusion of redness in the crystal, so long as there is the conjunction of the China rose. But it can be removed by the destruction either of the soul embodied in the Jīva or of the internal organ, or else by the destruction of the connection between them.

Now, in the present case, the destruction of the soul embodied in the Jîva is not possible, as the manifestation of all being depends on its existence. Nor is the destruction of its connection (with the internal organ) possible, as it is of their very essence that they should be connected (so long as the internal organ subsists). Reasoning by exhaustion, therefore, the cessation of the error (*viz.* that samsâra is an attribute of the soul) can take place only from the destruction of the proximate object or adjunct (*i.e.* the internal organ), and not from the knowledge of the soul.

And for the destruction of the internal organ another cause (than the one expounded by the advocates of *Knowledge*) is to be sought. And that cause is nothing else than Devotion to the Lord. Not being an object of perception or of reasoning, it is established by the *Srntis* (Revelations) and the *Smritis* (Recollections). Thus, for instance, the Bhagavad-Gîtâ contains the passage which the Lord opens with the words:—

“Of these, Sattva, by reason of its being free from dirt, is illuminating and healthful;

“It binds, O sinless, by attachment to pleasure and by attachment to knowledge.

“Know Rajas to be of the nature of passion and arising out of attachment and thirst;

“That binds the embodied soul, O son of Kuntî, by attachment to activity

“And know Tamas to be the product of ignorance, and the cause of illusion to all embodied ones;

“That binds, O Bhârata, with carelessness, indolence and sleep” (Gîtâ, xiv, 6-9)

and which He winds up with the words.—

“And whoso serves Me with the attachment of unwavering devotion,

“He, having passed all these gunas (modifications of primal Matter), becomes fit for realising Brahman” (*Ibid.* xiv, 26).

In this passage the Lord himself declares that devotion to Him becomes the cause of Mukti in the form of the attainment of the bliss of Brahman, through the dissolution of the internal organ constituted by the three primary modifications of the primordial Matter.

It does not follow that knowledge of the Self is useless; as it contributes to (the development of) devotion by washing away the impurity of unbelief. But the text proves that *Knowledge* is not competent to expel the influence of the reflection of the adjunct in the shape of the internal organ proximate (to the embodied soul). And so the same sense is manifest in such texts as.—

“Whoso realises the Self beyond the gunas, he attains to My state” (Gîtâ, xiv, 19).

“(Acts do not bind one) whose doubts have been cut away by knowledge” (Gîtâ, iv, 41).

Nor is ignorance the cause of samsâra, so that it might be possible to assert that the cessation of samsâra takes place through knowledge, because there is no proof that this is so, and also because, in the absence of the cause, *e.g.*

particles of silver, it is impossible that silver should arise from a shell mistaken for it. Moreover, the Śruti, "How O gentle youth could it thus be that Being should be produced from Non being" (Chhândogya Upaniṣat, vi, 2), which brings out the existence of the cause by means of the existence of the effect declares that the world indeed is real. *A fortiori* is the reality of the Supreme Lord's creation established by such Śrutis as "Whoso will is true" (*Ibid* iii, 14). Neither has the great Bādarāyaṇa declared in any Sūtra that the world was constituted by Ignorance, on the contrary, by refuting (the reality of) dr̥śya creation, he has established the reality of the waking world. Nor was this refutation meant to serve as an illustration, for there is no reason for making such an assumption.

On the other hand, it has not been proved that the properties of pleasure, etc. are connate to the soul. Pleasure and the like are not directly modifications of the soul. They are merely reflected in or attributed to the soul, just as are the qualities of fairness of complexion and the like (as when a man says 'I am fair,' meaning that it is his body that is fair). (They do not therefore prove the existence of the soul). The perception of pleasure, etc., being an out or a change, must have an instrumental cause, in this inference, it is proper to hold, for the sake of simplicity, that producibility through an instrument is by means of co inherence only, just as is the producibility of sound through the various organ (i.e. 'that portion of the indivisible ether walled off within the fleshly 'ear,' in which sound inheres by intimate relation'). Others maintain that pleasure and the like inhere in the instrumental cause by intimate relation, because they are properties apprehensible by an organ which is without a beginning (i.e. the internal organ), just as is the case with sound (which is apprehensible by a portion of uncreated ether). On either view, (producibility through the instrument is by means of co inherence only), because (pleasure, etc., on the one hand and sound, on the other, are) properties apprehensible by an organ which is devoid of touch. But the existence of the soul is proved from its being the cause of the manifestation of all being, (for in the absence of a knower, nothing could be known). All this will become clear in the second lecture of the third chapter.

Therefore, from a desire to know the established truths on the subject of Devotion,—as in the case of Duty (in the Pāṇva Mīmāṃsā)—inasmuch as it is the cause of the attainment of man's highest end, proceeds the following aphorism

Chapter 1 Lecture 1

अथाती भक्तिजिज्ञासा ॥ १ । १ । १ ॥

अथ Atha, now अतः Atoh, therefore भक्तिजिज्ञासा Bhakti jīgñāsa, desire to know devotion

1 Now, therefore, (there is) a wish to know Devotion —1

The word 'now' introduces the subject, and has not the sense of *sequence*; for it is not necessary that the practice of devotion should be commenced after a preliminary study of the Veda, because, as will be declared hereafter (*vide* aphorism 78), even the low born are entitled to the practice of Devotion. Nor does the word 'now' bear the sense of sequence to the previous attainment of the resources of self-restraint, etc.; because mere desire for Mukti entitles any one to enter upon the path of Devotion. And so there is the Mantra :

"Who at the beginning created Brahmâ,
And who breathed forth the Vedas to him,
To Him, the Shining One, who reveals the Self and the Intellect.
Do I, desirous of Mukti, fly for refuge" (Śvetâśvatara Upanisat, vi, 18).

Nor, again, has the word 'now' the sense of benediction (usual at the commencement of a new work for its successful completion); as its mere utterance (quite apart from its sense) serves the purpose of a benediction. So then the meaning of the aphorism is that a discussion of the nature of Devotion ought to be undertaken by one who desires Mukti. 'Discussion' is implied by the phrase 'a wish to know'

Although Devotion in the form of attachment to the Supreme Lord is not like the Duty and its consequent Merit (of the Pûrva Mīmāṃsâ) something to be accomplished by action, nor is like the Brahman (of the Vedānta) something capable of being known; yet even when devotion has been perfected by its own cause, *viz.*, merits acquired by one in previous lives, and secondary forms of devotion practised in the present life, its destruction is still possible by means of such false arguments as that "this is not devotion," "the highest good is not its end," "its object is not laudable," just as a wife's faith in her husband (is likely to be shaken by unfounded calumnies). It is by way of the refutation of these false objections that a discussion contributes to the culture of devotion. This is declared by the word 'therefore'. Because the refutation of false objections is to be looked for, *therefore* is there a wish to know the nature of devotion. Hence there is the prayer for the unbroken flow of devotion in :

"In whatever thousands of births I may have to move, O Lord,
"Through them all may my devotion, O Achyuta (Unchanging), remain
constantly fixed on Thee" (Viṣṇu Purāṇa, I, xx, 16).

Because such a prayer is needed (for the refutation of false arguments). For the same reason the accessories of devotion are also fruitful : a discussion is indeed fruitful.—1.

Now devotion cannot enter into our understanding so long as it does not possess an intelligible form; and so long as it does not enter into our understanding, it cannot be made the subject of discussion. Hence its definition is (next) stated.

सा परानुरक्तिरीश्वरे ॥ १ । १ । १ ॥

sa Sâ, it परा Parâ, supreme, higher, primary. अनुरक्तिः Anuraktiḥ, attachment, affection, love. ईश्वरे Īśvare, in the Lord.

2 The higher Devotion is (absolute) attachment to the Lord —2

In this aphorism, the words 'higher devotion' indicate the subject to be defined the rest is the definition. The word 'higher' excludes the secondary or lower forms of devotion. The words 'to the Lord' contain the general import of the definition devotion is simply of the nature of an affection which has for its object one who is worthy of being worshipped. But here for the purposes of our definition, devotion is nothing but a particular function of the internal organ regarding the Supreme Lord as its object, and its distinctive character is easily found by reference to worldly attachment, etc. As has been said by Prahlāda who possessed this higher devotion

"May that nudecaying satisfaction which the unreflecting feel in respect of worldly objects,

'Never depart from my heart while I am ever remembering Thee'
(Viṣṇu Purāṇa, I, xx 17)

In this verse by the word 'satisfaction' it is affection inseparably associated with pleasure, that is implied. Otherwise, as satisfaction in the form of pleasure (being a feeling merely), cannot have any object, the locative inflexion denoting object (in 'in respect of worldly objects') would be inappropriate because although it appears as the cognition of pleasure since pleasure is the object of that cognition it is impossible that 'worldly objects' should be the object of pleasure. Therefore it is attachment or affection together with its proper object that is implied. Nor can 'satisfaction' mean pleasure produced by 'worldly objects' for there is no rule of grammar for the use of the locative inflexion to denote the producer or the originator. Moreover, in the passage "may my devotion, O Achyuta, remain constantly fixed on Thee" (Viṣṇu Purāṇa I, xx, 16), it is established that devotion has the Lord for its object by the word 'satisfaction' (in Ibid, I xx, 17) also the same (devotion) is referred to since the two verses convey the same sense. The distinction between the two verses is that in the first there is the prayer for devotion in each successive birth, while in the second there is the prayer, by the example of affection for worldly objects that the same devotion might by all means be preserved. The idea of affection or attachment is necessary because even satisfaction produced by worldly objects is not possible without affection or attachment. And so we have the aphorism of Pāṇini:

"Attachment or affection is the running after pleasure"

(Yoga Sūtram II, 7)

It is this affection or attachment to which the character of devotion must belong, because it accompanies all the marks of devotion to be mentioned hereafter and also because this is the simplest explanation.

The character of Devotion does not belong to an occasional remembrance of the Lord, nor to occasional hymns, etc. because they do not always go together. Neither does the character of Devotion belong to the mere knowledge about the Lord because such knowledge is possible even in the case of those who had aversion etc. towards Him. Nor even is Devotion the knowledge of the Lord as an object of worship because Devotion is not invariably found present in all such acts of worship as adoration and bowing and moreover,

if it were so, then, even in regard to one who under the force of circumstances or through fear got the idea that bowing, etc., are to be done to the Lord, one would have to use such expressions as "he is a devotee," "he is attached to the Lord." If it is suggested that Devotion should be defined as the knowledge of the Lord as the object which is to be worshipped with affection, etc., let us rather say that it is affection or attachment that is Devotion. And so:

"Having then minds fixed upon Me, and their life directed to Me, enlightening one another,

"And constantly talking about Me, (My devotees) become satisfied and delighted

"To these who are ever attached to Me and worship Me with affection,

"I give that concentration of mind by which they attain to Me."-
(Gītā, x, 9-10).

—in such texts the worship of those whose life and mind, etc., are devoted to Him, has been described, and not only of those who know Him as the object of worship. Hence also it is recollected (Cf. Viṣṇu-Purāṇa, v, 13) that even the young milkmaids whose affection was excited by the sight of the lovely form of Kṛiṣṇa, obtained Mukti as the fruit of their devotion.

The prefix *anu* (in *Anurakti*, affection), however, is not a part of the definition. But devotion has been defined as *Anurakti* (*anu*, after, and *rakti*, affection), because it is produced *anu*, after, the knowledge of the greatness, etc., of the Almighty Lord.

Yoy may ask "If this were so, would it not follow that the characteristic of devotion proper belongs also to the affection which has the father, etc., as its objects, seeing that the whole world is pervaded by the Supreme Lord? If the reply is that the characteristic of devotion proper is to be predicated only in regard to a person who undergoes no change, then again, the definition would be too narrow and would not apply to the devotion of such persons as the milkmaids towards the Lord in His finite incarnations.' To this we reply that Devotion is only that affection which has for its object a conscious being unconditioned by the adjunct of the Jīva, i.e., the internal organ. Thus devotion towards an object conditioned by incarnation and devotion towards the All Full will be equally included -2.

तत्संस्थस्यामृतत्वोपदेशात् ॥ १ । १ । ३ ॥

तत्संस्थस्य Tat-samstha-sya, whose devotion is towards Him. अमृतत्वोपदेशात् Amrita-tva-upadeśāt, from the teaching of immortality.

3. (An enquiry into the nature of devotion should not be abandoned, on the supposition that devotion is fruitless or produces minor results only), because there is the declaration that he who is devoted to the Lord, becomes immortal—3.

Tat-samstha is he who has samsthā, i.e., devotion, to tat, i.e., the Lord. In his case immortality has been declared as the fruit (in the Chhândogya Upanisat, II, xxiii, 2) "He who is steady in Brahman, attains immortality."

Therefore any possible indifference towards the enquiry on the ground of its being fruitless or bearing only inferior fruits, becomes avoided 3

ज्ञानमिति चेन्न द्विषतोऽपि ज्ञानस्य तदन्तस्थिते ॥ १।१।४ ॥

ज्ञानम् Jñānam knowledge, इति Iti, so चेत् Chet, if न Na, no द्विषतः Dviṣataḥ, of the hater, of the antagonist अपि Api, also ज्ञानस्य Jñāna sya, of knowledge तदन्तस्थिते Tat n samsthiteḥ, not being steadiness in Him

4 (if you say, 'steadiness in Brahman' means knowledge (of Brahman, we reply) no, because the knowledge (of Brahman) possessed by one who hates Him, is not (spoken of as) steadiness in Him—4

If you say that "by the words 'steadiness in Brahman' knowledge of Brahman it is that is meant and not devotion to Him, so that the fruit of immortality belongs to him only who knows Him," (we reply that) 'here is no such flaw (in our interpretation of the text) 'Steadiness' is nothing but devotion it is not knowledge, because one who hates an object is not spoken of as being 'steady' in that object even though he may know all about it Thus for instance the ministers, friends, etc., who are attached to a king, etc are spoken of as being steady in him, but not also his rival kings For, the determination of the sense of a word must be made in the case of Vedic literature also in the very same way as it is made in the case of secular literature And so, in the story of Chitrakṛti's transgression of devotion towards the husband has been described in the verse

"During that time having reflected on that failure of samsthā in his wife,

"The sage spoke thus distressed, shedding tears in his sorrow (Cowell)
(Mahābhārata, Sānti Parvan, cclvii, 6526)

It follows therefore that samsthā or steadiness as used in the Chhāndogya text means devotion And similarly the very same meaning is to be concluded also in the case of the aphorism of Bīḍarjānī

"(The Creator of the universe is Nirguna Brahman and not Saguna) because the devoted to Him attains salvation according to the teaching (of the scriptures)'—Vedānta Sūtram, I, 1, 7—4

तयोपक्षयाच्च ॥ १।१।५ ॥

तदा Tada, by it, i.e. devotion उपक्षयात् Upakṣyaat, because of inferiority च Ch, and also

5 ('Steadiness' does not mean knowledge), also because knowledge pales into insignificance before Devotion (as a means of Mukti)—5

Because in regard to Mukti Knowledge is rendered prior by it, i.e. devotion The phrase 'and also' is intended to show that the argument now put forward should be taken along with the one given before

Cf. such texts as :

“Those who offer sacrifices unto the Gods, go to Gods, My devotees likewise go to Me.” (Gītā, vii, 13).

Cf. also the words of the Lord addressed to Prahlada :

“As thy mind filled with faith in me wavers not,

“So thou, by my favour, shalt even go to Nirvāṇa” (Cowell).

—Viṣṇu-Purāṇa. I, xx, 20

So much is established

You may say that in the text “Only by knowing Him one goes beyond death, there is no other path for going” (Śvetāśvatara Upaniṣat, iii, 8), it is heard that Mukti is the fruit of knowing, and that if the Smṛitis appear to contradict this revelation, they must be given a different interpretation. We reply that such is not the case. Here also devotion it is that supercedes knowledge. For thus the word *ati-mṛityu*, beyond-death, is not a conventional synonym of Mukti, but is a derivative conventionally used in the sense of Mukti according to its derivation (in the upapada sense) that it is that which being present the passing beyond death takes place. Preferably to this derivation, let devotion itself be denoted by the word *ati-mṛityu* derived (as a ‘case’) as that, *i.e.* devotion, by means of which the passing beyond death takes place; in accordance with the rule of grammar that the sense of the case-affix is of superior force to the sense of the upapada-affix (cf. Pāṇini, II, iii, 19); because the passing beyond death through devotion is obtained from such texts as.

“To those, O prince, whose hearts are fixed on me,

“I shall ere long be the deliverer from the sea of the world and death” (Cowell)—Gītā, xii, 7

There is also the Mantia.

“We worship the three-eyed, of sweet fragrance, the giver of nourishment,

“Like the cucumber from its stem, may we be released from mortality, but not from immortality.” (Rigveda, V, vii, 59, 12).

Here ‘worship’ means devotion, since the kalpa of this mantia explains it in the very same sense. Nor can it be said that devotion is too far from this Śruti (where the word has not been used at all), for the same objection would equally apply to Mukti also. Therefore from the ever-lasting Śruti it is the supersession of knowledge (by devotion) that is perceived — 5

“But still,” it may be asked. “what is the reason for supposing that devotion has the form of affection?” There being room for such an enquiry, the author declares

द्वेषप्रतिपक्षभावाद्रसशब्दाच्च रागः ॥ १ । १ । ६ ॥

द्वेषप्रतिपक्षभावात् Dveṣa-pratipakṣa-bhāvāt, because of its being the opposite of hatred. रसशब्दात् Rāsa-śabdāt, from the word Rāsa, sweetness. च Cha, and. रागः Rāgaḥ, affection, attachment.

6 (Devotion is affection), because it is the opposite of hatred, and from the use of the word *Rasa* (in the *Veda* in reference to devotion) — 6

Devotion deserves to be an affection and nothing else, why? because it is the opposite of hatred. For, in secular language, the expressions "he is a hater," "he is devoted" are used in reference to persons possessing the two mutually contradictory attributes and amongst men it is affection and not knowledge, etc., that is universally known to be the opposite of hatred. Likewise, in the *Viṣṇu Purāṇa*, having first mentioned Śiṣupāla's persistent hatred towards the Lord, it is said

"This Lord, if named or called to recollection even in the relation of hatred, grants a fruit which is hard to be obtained by all the gods and demons, what will he not grant to those who possess perfect devotion" (*Viṣṇu Purāṇa*, IV, xi, 12)

So again in the *Smṛiti* of Atri, it is said

'Remembering Govinda even through hatred, Śiṣupāla, the son of Damaghosa, went to heaven, what to say of one who is wholly dependent upon Him'

Here too devotion has been represented as being the opposite of hatred. Similarly also in the *Gītā*

"Those detractors who hate us (present) in their own and others' bodies,

"Those fierce haters, the vilest of men in their mortal lives,

"I continually throw woked as they are, into the wombs of demon mothers

"Born in a demon womb, doledest from birth to birth

'And never finding me O son of Kuntī they go thence the lowest road'
(Cowell)—*Gītā*, xvi, 18 20

And as the opposite of this hatred it is proper that devotion should be described as that affection only which has the Lord for its object

Moreover, from the revelation "having obtained the *rasa* sweetness he became full of bliss" (*Taittiriya Upaniṣat*, ii, 7) it is known that *rasa* which has Brahman as its object is the cause of *Mukti* which is the manifestation of the bliss of Brahman. And that *rasa* is affection is well known in such texts as

"(Objects withdraw from him who withdraws his senses, but) *rasa* or affection or attachment remains having seen the Supremo, the self-controlled man's *rasa* or attachment also retires" (*Gītā*, ii, 59). Here *rasa* means affection for worldly objects. Hence also, after describing the ascent of Rāma, Lakṣmana, and others to the heavenly world, the word *anurāga*, affection, has been directly applied to devotion in the passage

"Whoso of the residents of the city of Kosala had affection for those partial manifestations of the Lord, they too, having their minds absorbed in them, attained the status of residing together with them in the same world" (*Viṣṇu Purāṇa*, IV, iv, 4)

From this also it follows that it is not knowledge, but devotion in the form of affection, that has the highest good as its fruit.

It may be contended that, that devotion is the opposite of hatred is not necessarily the mark of its being affection, because it may as well be the mark of a neutral state of mind, and the reasoning will then be inconclusive. To this it is replied that the result of hatred is cessation of activity, while the opposite of it is activity. And activity does take place on the part of those who are devoted in the faithful service, etc., rendered to the adorable object, while there is cessation of activity on the part of those who have the opposite feeling in such service, etc. So also the statement that devotion is the opposite of hatred is made (in the aphorism) with reference to the opposition between them by way of their respective effects. Thus the construction of the argument is as follows.—

Devotion must be of the form of an affection which has the adorable one as its object,

Because it is a particular attribute of the soul which is different from the knowledge that it is the means for the accomplishment of any particular good, and which is the incentive to faithful service to the adorable one ;

Whatever is not so, is not so,

As for example, is hatred ;

There is also another argument in support of the definition, namely that along with the increase of affection a corresponding increase is seen to take place in the faithful service, etc. rendered to the object of worship. Moreover, it is commonly known that whoever is devoted to a certain object there is in him the absence of indifference towards that object. This being so, devotion must be of the form of that attribute which is the opposite of hatred and which is helpful to such faithful service, etc ; because it is a particular attribute of the soul which is the incentive to service, as, for example, is the knowledge that a certain thing is the means for the accomplishment of a particular good. Next together with the elimination of the characteristic of its being the knowledge that it is the means for the accomplishment of a particular good, it is proved by reasoning from exhaustion that devotion has the nature of affection. And again the argument *a fortiori* "what will he not grant to those who possess perfect devotion?" contained in the above passage of the Viṣṇu Purāṇa, and also in such texts as "For they too who may be of mean births, by taking refuge in Me, reach the highest state * * * What to say of pious Brāhmaṇas," (Gītā, ix, 32-33), should be understood to have reference only to the opposite of hatred. As hatred is the cause of saṃsāra according to the text ' * Me in their own and in others' bodies * * ' (Gītā xvi, 18), so its opposite attribute is nothing but the affection which has the Supreme Self as its object unassociated with the adjunct of the Jīva, i. e. the internal organ. It is this affection which in the form of devotion becomes the cause of the destruction of saṃsāra. The same idea is contained in the text "Never finding Me * * * " (Gītā, xvi, 20).

From the expression "and also" in the aphorism, it is inferred that devotion is an affection, because it develops the marks of affection such as horripilation, etc. For such marks are well known in such passages as "She reveals her affection for me by her cheek with its down erect" (Śakuntalā, Act

m) On the other hand, were devotion not an affection but a different feeling, there would be the fault of redundancy in the supposition that these identical marks were the characteristics of a different thing.

And this affection, according to some (i.e. the Mimāṃsikas), is merely a form of volition, as it also arises from the knowledge that it is the means for the accomplishment of a desired end, as is the case in sacrifice, etc. But we hold that affection is quite distinct from volition, as is hatred, because the intuitions of affection are in the form of "I am pleased," "I am affected," and not in the form of "I will." Moreover volition is directed only to an end which has not been accomplished, while objects both accomplished and unaccomplished are equally the objects of affection. In fact, to be brief, the supposition that this affection pervades the characteristic mark of volition, etc. will be vitiated by the fault of redundancy.

Therefore, our definition of devotion is not shaken —6

It may be apprehended that devotion is essentially an action, and that an action is not competent to produce the highest good, according to such revelations as "not by action nor by progeny, nor by wealth, but by renunciation, have some attained to immortality" (Taittiriya Āraṇyaka, X, 2, 21). To refute this apprehension the author declares

न क्रिया कृत्यनपेक्षणाज्ज्ञानवत् ॥१॥१॥७॥

न Na not क्रिया Kriyā, action कृत्यनपेक्षणात् Kṛti-na apekṣanāt, because of not requiring an effort of will ज्ञानवत् Jñāna vat, like knowledge

7 (Devotion is) not an action, because, like knowledge, it does not follow an effort of will —7

This devotion does not deserve to be essentially an action, because it does not result from an effort of will. Whatever is not consequent on an effort of will, is not essentially an action, as for example knowledge. For knowledge is dependent upon the presence of evidence and a man cannot, by an effort of will, produce it or not produce it, or make it otherwise. So too with devotion. For the affection felt by a man for wife, son and the like, is not produced in its different manifestations by the man's own effort of will. But devotion is dependent for its production on such means as merits acquired in previous births, secondary forms of devotion, etc. —7

अत एव फलानन्त्यम् ॥१॥१॥८॥

अतः Atah, hence एव Eva, indeed फलानन्त्यम् Phala Anantyaṃ, endlessness of fruit

'There is an important technical śloka current among the Pundits, jñāna janya bhavet iśobha iśobha janya bhavet kṛtiḥ kṛti janya bhavet cōsta, cōsta janya bhavet kriyā Kṛti para means yatna volition. From knowledge arises desire from desire volition from volition conscious exertion of the muscles, and from this action (Cowell)

8. Hence indeed is the endlessness of (its) fruit.—8.

Since devotion is not essentially an action, therefore, it is established that its fruit, i.e. the highest good, is endless. Otherwise, the non-permanence of even immortality would be entailed in accordance with the revelation; "Just as here the world gained by action perishes, so too hereafter the world gained by merit perishes" (Chhândogya Upaniṣat, VIII, i, 6) —8.

तद्वतः प्रपत्तिशब्दाच्च न ज्ञानमितरप्रपत्तिवत् ॥ १। १। ६ ॥

तद्वतः Tat-vatah, of one who has that, i.e. knowledge. प्रपत्तिशब्दात् Pra-patti-śabdāt, from the revelation of worship. च Cha, also. न Na, not. ज्ञानम् Jñānam, knowledge. इतरप्रपत्तिवत् Itara-prapatti-vat, like the other revelations of worship.

9. And also from the revelation about worship by one who has knowledge, (Devotion is) not knowledge, as (there is no mention of knowledge in the revelations about) inferior worship.—9.

For there is the word of the Lord :

"At the end of many births he who has knowledge worships Me.

"One who realises that Vāsudeva is all, such a great soul is hard to be found" (Gītā, vii, 19).

In this verse worship by one who has knowledge is mentioned. This would be inappropriate, were devotion to be the cause of knowledge, "as there is no mention of knowledge in the revelations about inferior worship." Thus immediately after the above declaration, the Gītā proceeds to say. "Having their knowledge robbed by such and such various desires, they worship inferior deities" (vii, 20). Hereby it is by way of blaming the worship of other deities that worship is (indirectly) praised. In this verse it is the devotion to the deities, and not the knowledge of them, that is described by the word worship; for worship in the very same sense is that which one can recognise as used in both the verses.

From the word 'also' in the aphorism it is inferred that the mention of worship in close sequence to knowledge is yet another reason for devotion lacking the character of knowledge. For instance,

"Whosoever thus freed from delusion knows Me to be the Highest Person,

"He knowing all, O Bhārata, worships Me in every way."

(Gītā xv. 19).

And so again,

"(Great souls), having known Me as the origin of all being and immutable, worship Me with minds not fixed on anything else" (Gītā, ix, 13)

and again,

"Thus having known, the wise worship Me, filled with rapture" (Gītā, x, 8)

Therefore, devotion is not essentially knowledge

Although, by the mark of its being an affection, its difference from knowledge has been already established, the present aphorism is intended to dispel the apprehension that the word devotion means, in a secondary sense, the knowledge of Brahman

This however has to be considered, namely that the words of the Bhagavad Gītā are not authoritative in the form of a revelation as the Vedas are, but as being a Smṛiti or recollection recorded in the Mahābhārata, and that this being so, how is the Gītā referred to in the aphorism by the expression "from the revelation?" Here some explain the reference as meaning, from the revelation which is inferred (as being the original of the recollection recorded in the Gītā) Here we say that what constitutes a Veda is the fact that it is an utterance of the Lord in reference to unseen objects, and that this characteristic is equally present in the Gītā texts Hence is found the epigraph (at the end of each chapter of the Gītā) "Thus in the Bhagavad-Gītā Upaniṣats" Those same 'revelations' have only been recorded in verse by Vyāsa. And so declares another Purāṇa

"The Gītā is to be attentively recited, what need is there of other long compilations of śāstras"

"That Gītā, which itself issued from the lotus mouth of Padmanābha"
(Cowell)

Nor is there in this view the implication that the Śūtras are not to hear the Gītā, (like the Vedas, both being revelations), because by the general permission itself for all castes and all sexes to hear the Mahābhārata, the competence of the Śūtras to hear the Gītā, as also the praises of the sacred syllable, is established It cannot be maintained that the permission to hear the Mahābhārata is subject to the exclusion of the Gītā, as without the Gītā the sum total of 100,000 verses which is the Mahābhārata, cannot be completed And so has it been declared by the teachers

"Those very mantras of the Vedas inserted in the Mahābhārata and other works, they use in a secular sense without observing the rules of Vedic study"—9

Thus ends the first lecture of the first chapter in the Commentary on the *One Hundred Aphorisms* of Sāṅdilya composed by the most learned teacher Svapneśvara

Chapter I : Lecture ii.

Thus Devotion having been defined as the invariable and unconditional antecedent of immortality, there is the commencement of the second lecture in order to discriminate *Knowledge*, *Concentration* (yoga) and *Devotion* in their relation of being respectively the accessory and the principal.

सा मुख्येतरापेक्षितत्वात् ॥ १ । २ । १ ॥

सः Sâ, it, devotion. मुख्या Mukhyâ, principal. इतरापेक्षितत्वात् Itara-apekṣita-tvât, being required, depended on, presupposed, implied, by the others, i.e., knowledge, yoga, etc

1. Devotion is the principal thing, because knowledge and yoga subserve it —10

The reference, 'it,' is for the recollection of what was stated at the close of the first lecture. 'It,' the higher devotion or devotion proper, is 'principal,' the main thing, because 'by the others,' i.e. by knowledge of soul, yoga, etc., it is regarded as that to which they are to make their own contribution. In the Chhândogya Upanisat, in the passage (vii, 24) which opens with the words, "that which is immensity is bliss," it is revealed. "The Self is all this. He who sees thus, thinks thus, knows thus, gets affection for the Self, sports with the Self, is mated to the Self, rejoices in the Self; he becomes his own ruler." Here the 'seeing' alluded to in the phrase "who sees thus," becomes an accessory to the higher devotion in the form of affection for the Self, by way of the refutation of such errors as that it is not lovable, etc. Just as in such cases as "the ascetic bearing the staff repeats the initiatory phrase after the preceptor," "he causes the cow to be milked, wearing the sacred thread reversed," "knowing he offers sacrifice," "being wealthy he is happy," etc, the staff, etc. are the accessories, so too is 'seeing' an accessory to affection. 'Thinking' and 'knowing' have been recited because they logically come in as further establishing the point. Similarly, the expressions "sports with the Self," etc. are merely a repetition occasioned by the context, since sporting etc., are invariable accompaniments of affection. Otherwise, if "seeing," etc., were (intended to be) enjoined in reference to 'affection; or if 'affection; etc. were (intended to be) enjoined in reference to 'seeing,' etc., the sentences would have been different (instead of having been combined into a single sentence as clauses). Therefore, 'seeing' is a subsidiary thing, according to the maxim: "A thing is called subsidiary, because it serves the end of another" (Pûrva-Mimâmsâ, III, 1 2). Hence the divine Manu also has declared that the affection for the Self is the principal thing, in.

"The Muni who abandoning natural action, has constant affection for the Self,

"Can realise his identity with the soul of all beings, he goes the highest road" (Mahâbhârata, Sânti-Parvan, cxliv, 7111-7112) —1

प्रकरणाच्च ॥ १ । २ । २ ॥

प्रकरणात् Prakaranât. from the topic under discussion, from the context. च Cha, also.

2 From the context also (it follows that 'seeing' is subsidiary to devotion) —11

The section (Chhândogya Upaniṣat, vii, 24) deals with affection principally, because it is affection which bears the fruit (i.e. Mukti). It is proper that 'seeing' appearing in the same section should be subsidiary —2

दर्शनफलमिति चेन्न तेन व्यवधानात् ॥ १ । २ । ३ ॥

दर्शनफलम् Darsana-phalam, fruit of seeing इति Iti, thus चेत् Chet, If न Na, no तेन 'ena, by the pronoun, he व्यवधानात् Vynvadhānāt, because of interception

3 If (you say that immortality is) the fruit of 'seeing,' (we reply), no, because of interception by (the pronoun) 'he' —12

If you say that it is of the 'seeing' that immortality characterised as perpetual residence in the world of the Lord is the fruit, so that the section will have 'seeing,' and not affection, as the principal theme, and that thus the table will be turned against us we reply, No because of interception by the pronoun, 'he'. By the word he in "he becomes a dweller in the world of the Lord" it is the nearest subject, namely the one who 'gets affection for the Self, that is brought forward and not the remote subject 'he who sees thus,' since there is no reason why the reference should be to that which is separated. If you say that the section itself would be such a reason we reply, No as that would entail the fallacy of reasoning in a circle —3

दृष्टत्वाच्च ॥ १ । २ । ४ ॥

दृष्टत्वात् Dṛṣṭā-tvāt from being seen च Cha, also

4 (That knowledge is a cause of affection, and not *vice versa*, follows) also from this being seen (to be so in ordinary life) —13

For it is seen in ordinary life that the knowledge of beauty, etc., becomes the cause of a young woman's affection for a young man but not that affection becomes the cause of knowledge. The subsidiary character of knowledge is ascertained also from the fact that it is seen to subserve affection. Thus it is seen that (at first) the knowledge that Nature is cruel worthless, unlovely etc., is the cause of impurity of mind to living beings; that then from the knowledge that the Self is all merciful of unlimited majesty, and of infinite beauty, takes place the removal of that impurity, and that thereafter arises the higher devotion. Hence it is recited

"They who think of the Supreme, whose souls are bound up in Him, who abide in Him and find their refuge in Him,

They go thither whence there is no return having all their sins removed by knowledge" (Cowell) —Gītā, v, 17

And so too in the Ayurvedo

"Thought, firmness and knowledge of soul, etc., are the best medicines of the mind's ailings" (Cowell) —Aṣṭāṅgahṛidoḃyo, I, 23.—4

अत एव तदभावाद्वल्लवीनाम् । १ । २ । ५ ॥

अतः Atah, hence. एव Eva, verily. तदभावात् Tat-abhāvāt, from the absence of that, i.e. knowledge. वल्लवीनाम् Vallavinām, of the milkmaids

5. Hence indeed (there was mukti) of the milkmaids in the absence of knowledge (in them, because knowledge is merely a subsidiary).—14

Just because knowledge is an accessory seen to be subservient to another's end, hence, rejecting the familiar aid of knowledge, since impurity of mind, etc, had no place in them, it is recollected that mukti accrued to the milkmaids solely by means of devotion to the Lord, which is the principal means of mukti For instance.

“ Virtuous, having all her merits cancelled by the intense rapture of thinking about Him,

And all her sins expiated by the agony of not obtaining Him.

Meditating on Him, the cause of the world, identical with the supreme Brahman,

Ceasing to breathe. one damsel of the Gopas obtained liberation”—
Visnu Purāṇa, V xiii. 13.

Here, by the mark of pleasure and pain, affection is inferred; whereby mukti was attained;—such is the meaning of the passage Just as the production of the fruit (of the sacrifice) is (by means of the act performed) even with unshelled golden berries (without the exclusion of shells from the beginning); so, in the case of the milkmaids, mukti resulted from affection (without the preliminary operation of removing the foulness of mind by means of knowledge), since in them there was no foulness of mind at all. Hence also it is known that knowledge is nothing but a subsidiary means. If it were the principal means, there would be no fruit (i.e., mukti) in its absence. Nor can the ‘thinking about Him’ be the knowledge of the identity of the soul and Brahman, because there were not present at the same time the other causes of such knowledge, such as hearing, pondering, etc. (as laid down in the Bṛihad Āraṇyaka Upaniṣat, IV, iv 5), but the thinking was nothing but remembrance kept up or made constant by affection Nor is this an aithavāda, (i.e., an inducement to the observance of an injunction previously laid down); because aithavādas have merits as the objects they aim at, and also because there is no injunction near (for the observance of which an inducement might be needed).—5

भक्त्या जानातीति चेन्नाभिज्ञप्त्या साहाय्यात् ॥ १ । २ । ६ ॥

भक्त्या Bhaktyā. by devotion जानाति Jānāti, knows इति Iti, thus.

चेत् Chet, if न Na, no अभिज्ञप्त्या Abhijñāptyā by the knowledge of the previously known, by recognition. साहाय्यात् Sāhāyyāt, from the support

6. If (you contend that the expression, Gītā, xviii, 55) “he knows (Me) by devotion” (proves that devotion is the cause of knowledge, and not that knowledge is the cause of devotion, as we hold), (we reply). No, relying on the support (lent to our view) by (the phrase) “recognition”—15.

The author now introduces a possible objection and solves it. The objection is that the arguments based on the "section" (aphorism 11), "position of the word" (aphorism 12), and "mark" (aphorism 14) are precluded, "because our view is (as suggested) in contradiction to the Śruti. For instance, there is the Śruti,

"By devotion he (re)cognises Me, how great and what I am in My essence

"Then having known Me in My essence, he forthwith enters into Me" (Gītā, xviii, 55)

In this text, just as in the text "he attends to the gārhapatya fire with an Aindri vase" (Taittiriya Samhitā, I, v, 8) (the third case ending in aindryā denotes that the Aindri vase is the instrument), so, by the Śruti employing the case ending (in bhoktyā, by devotion) which (as mentioned before) is of superior force, it is determined that devotion is the cause of knowledge. Although by the aphorism (13) "(That knowledge is a cause of affection, and not vice versa, follows) also from its being seen (to be so in ordinary life)," no room is left for calling in the aid of the Śruti, since the observed subservience of knowledge to devotion is within the reach of sense perception, still it is not within the reach of sense-perception that affection having Brahman for its object is (to be) subserved by knowledge of which the object is Brahman, but by the observation of the fact that this is so in the case of the affection of young girls, etc., the same is to be inferred also in the case of the affection which has Brahman as its object. So that the reasoning ends in the establishment of a "mark of inference" (which, as stated, is precluded by the contrary revelation under consideration)

We reply that there is no such defect in our argument. The defect would have been entered had the Gītā said only 'he cognises' but it is not so. It has said 'he recognises'. Recognition is said to be the cognition of that which had been previously cognised. Thus previous cognition subserving devotion is the promoter of devotion appearing in the form of the fruit of devotion. Thereafter, till it becomes firm, devotion requires the aid of

¹ The Mimamsa arranges the proofs that one thing is auxiliary to another in the following order: 1. Śruti or a definite text, as 'let him offer with curds where curds are clearly an auxiliary part of the sacrifice' 2. *Linga* 'sign' or 'the sense of the words as leading to an inference as to the text he divides by the ladle here we infer that the thing divided must be a liquid like ghee since a ladle could not divide solid things like the baked flour cakes. 3. *Vakya* 'the being mentioned in one sentence as in the text (I eat) thee for food, thus saying he eats the brahman here the words ('I eat) thee for food are auxiliary to the action of eating' 4. *Prakaran* 'the subject matter viewed as a whole with an interdependence of its parts as in the *śaiva puranika* sacrifices where the *prayaga* ceremonies which have no special fruit mentioned produce as parts, a mystic influence (*apara*) which helps forward that influence of the whole by which the worshippers obtain heaven. Here the *prakaran* proves them to be auxiliary 5. *Sakana* relative position' or order as the recital of the hymn *śvedadharm*, etc. 'be ye purified for the divine work in connection with the mention of the *śakanyas* vessels, where this position proves that the hymn is auxiliary to the action of sprinkling those vessels 6. *Samakhyā* title thus Yajurveda is called the special book for the *adhvaryu* priests hence in any rite mentioned in it they are *prama* facts to be considered as the priests employed. The order represents the relative weight attached to each the first, *Śruti* being the most important, the last *samakhyā*, the least (Cf. Jaimini Sūtras III 3 1 14 *Nyayamala* var, II 8 1 11 *Minerogoribhāṣa* pp 2, 0 *Vedānta-sūtras*, III. 3 4 49). The objector in the text maintains that (4) (5) and (6) are precluded here by the *śruti* (1) from the Bhagavadgītā. —(Cowell)

Compare Nereda Bhikṣu's *Āstrem* aphorism 30, where it is declared that Devotion is the fruit of itself

knowledge in the form of recognition (*i.e.* constant remembrance), just as in the case of the shelling of rice which is continued by the shelling of separate grains (till the whole rice becomes clean) In order to point out that knowledge aids its effect (*i.e.* the effect of devotion), it is said : " then " *i.e.* after devotion has been made firm by the firmness of knowledge, he " enters into Me " Therefore, this is not a S'ruti, but a recital (anuvâda) which has logically come in.—6

The author makes the same sense clear (in the next aphorism).

प्रागुक्तं च ॥ १ । २ । ७ ॥

प्राक् Prâk, before. उक्तं Uktam, declared. च Cha, and

7. And (this had been) declared before.—16.

Before the passage "by devotion he re-cognises Me," after having stated "he becomes fit for realising Brahman" (Gîtâ, xviii, 53), it is declared :

"Having become Brahman, being contented in soul, he grieves not, nor desires.

"Feeling perfect equanimity towards all beings, he obtains the highest faith in me" (Cowell). Gîtâ, xviii, 54.

But as the devotee mentioned herein, as one who has already known Brahman, has no need of knowledge (of Brahman), it is but right that the following verse (Gîtâ, xviii, 55) should be taken to be a recital (anuvâda, and not the declaration of a new fact) —7.

एतेन विकल्पीऽपि प्रत्युक्तः ॥ १ । २ । ८ ॥

एतेन Etena, by this. विकल्पः Vikalpah, alternative, interchangeable. अपि Api, also. प्रत्युक्तः Pratyuktah, answered, refuted.

8. By this (the view that knowledge and devotion are) alternative (to each other as the means of mukti) is also refuted.—17.

It should be considered that 'By this,' *i.e.* by the ascertainment that knowledge is a subsidiary, the view also that here (*i.e.* as a means of mukti) knowledge and devotion are alternative to each other (*i.e.* both are equally efficient means of mukti), is 'answered,' *i.e.* refuted For the principal and the subsidiary cannot be mutually alternative in regard to one and the same end. The word 'also' implies that the view that knowledge and devotion are conjoint means of mukti is also refuted on the same ground.—8.

देवभक्तिरितरस्मिन् साहचर्यात् ॥ १ । २ । ९ ॥

देवभक्तिः Deva-bhaktih, devotion to a god इतरस्मिन् Itarasmin, in another god. साहचर्यात् Sâhacharyât, because of being associated with.

9. The (expression) "devotion to a god" (refers) to another (than the Supreme), as it is coupled with (the expression "devotion to a spiritual teacher.")—18.

Sometimes it is heard from the S'ruti

"He who has enprema devotian to a god, ond, as to a god, so to a spiritual teacher,

"Ta him, verily great of soul ell these objects as declared reveal tham selves" (S'vetâsvatara Upanisat, vi, 23)

Here "devotion to a god" is to be understood to refer to a god other than the Lord, why? because it is associated with "devotion to a spiritual teacher," for there can be no such association in the case of that devotion the fruit of which is immortality. But Indra and other gods, being worshipped, secure the fruit, knowledge, to the worshipper as they do earthly good. Association (of one ward with another ward) also causes ascertainment, as in the case of the word *niśka* (meaning an owl, Indra, the son of S'akuni, a warrior in the war of the *Mahâbhârata* Kanâda, etc., the reference of which in a given place is ascertained) through its association (with the other words of the context)

This explanation is added as confirmatory of the argument stated before (in aphorism 17) — 9

योगस्तूमयार्थमपेक्षणात् प्रयोजवत् ॥ १ । २ । १० ॥

योगः Yegali, concentration yoga हु Tu, but, ngam उभयार्थम् Ubhaya artham, for the sake of both, i.e. knowledge and devotion अपेक्षणात् Apeksanât, from being looked to, needed, depended on प्रयोजवत् Prayâja vat, like the ceremony of prayâja

10 Yoga, however, is for the sake of both (knowledge and devotion), since both look to it (for aid), as is the case with the prayâja ceremony — 19

Yoga, again, is for the sake of knowledge and is also for the sake of devotion, since a concentrated state of mind is required by both

If you ask that, in view of the maxim "there is no connection between subsidiaries, as, being equally for the end of the principal, they stand on the same level" (*Pârva-Mīmāṃsâ*, III, 1 22), how can yoga which is a subsidiary of the principal (i.e. devotion), be said to be a subsidiary of the subsidiary (i.e. knowledge)? The author replies "as is the case with the prayâja ceremony" As the prayâja ceremony is a subsidiary of the *vâjapaya* and other sacrifices, and is also a subsidiary of the *dikṣantya* and other parts thereof, so it is here, since the identical reason exists in both the cases to make out the sense of a subsidiary having another subsidiary as its own subsidiary. Where, (however), the practice of yoga is undertaken for the sake of knowledge pure and simple, yoga does not subserve devotion

In the same way dispassion towards worldly objects is to be considered as being for the benefit of both — 10

But you may say that it is hard to gainsay the recollection of Patañjali, "Or, through the contemplation of God (Yoga Sûtram, 1 23), where the worship of the Lord denoted by the word 'contemplation' is said to serve the end of producing *samâdhi*, trance and then you may ask 'how then can devotion be the principal means?' To this the author replies

गौण्या तु समाधिसिद्धिः ॥ १ । २ । ११ ॥

गौण्या Gaunya, by the secondary, lower, (form of devotion). तु Tu, but. समाधिसिद्धिः Samādhi-siddhiḥ, the production of samādhi, yogic trance.

11. But the production of samādhi is by the lower form of devotion.—20.

‘Contemplation’ there (in the aphorism of Patañjali cited above) [mean only the lower form of devotion, and not the higher. By the lower form of devotion is the production of samādhi. Hence there is also no contradiction with the Smṛiti (i.e. the Yoga-Sūtram of Patañjali). And (to the same purport) there are in the very same work the concluding words (of the section on the Lord). “His name is Pranava” (i, 27) “Its repetition, and contemplation of the object (i.e. the Lord) denoted by it (make the mind steady)” (i, 28) —11.

हेया रागत्वादिति चेन्नोत्तमास्पदत्वात् सङ्गवत् ॥ १ । २ । १२ ॥

हेया Heyā, to be avoided. रागत्वात् Rāga-trāt, as being an affection. इति Iti, thus. चेत् Chet, if न Na, no उत्तमास्पदत्वात् Uttama-āspada-trāt, as having an object which is laudable. सङ्गवत् Saṅga-rat, as association.

12. (If you say that devotion) is to be avoided, since it is an affection, (we reply). No, because it has an object which is laudable, as (is the case with) ‘association.’—21.

This aphorism proceeds from the introduction of the yoga-śāstra (in the preceding aphorism). It may be said that devotion also is certainly to be avoided by one who desires muktī, because there is present in it without modification the characteristic of that affection which is mentioned in the Yoga-śāstra (Yoga-Sūtram, ii, 3, as one of the five ‘afflictions’). Thus there is the aphorism: “(Nescience, egoism), affection, aversion, and love of life are the afflictions.” If you say so, we reply, it should not be said so, because devotion has as its object something which is laudable, that is to say, because it has the Supreme Lord as its object. For (according to Patañjali) affection is not to be avoided merely on the ground of its being affection, but only on the ground of its being an affection which clings to the world. As for example, association is not to be avoided merely on the ground of its being association, but on the ground of its being an association with wicked people. So is the case here. Thus when it is said that devotion to God is to be avoided, because it is an affection, the special conditions that must be present will be that it tends to cause attachment to the world and that it is not subserving the end of muktī.

Nor is this devotion devoid of the illuminating presence of sat tva; for, in such texts as “those possessing the nature of sattva, worship the gods” (Gītā, xvii, 4), it is declared that it is connected with sattva.—12

तदेव कर्मिज्ञानियोगिभ्यः श्राधिक्यशब्दात् । १ । २ । १३ ॥

तत् Tat, this, worship, [devotion एव Eva, certainly कर्मिज्ञानियोगिभ्यः Karmi-jñāni-yogi-bhyaḥ, to the performers of sacrificial act, the followers of

knowledge and the followers of yoga आधिक्यसिद्धेः Adhikya siddheḥ, from the revelation of superiority

13 This certainly (is supreme), since there is the revelation about its superiority to the performers of sacrificial acts, to the followers of knowledge, and to the followers of yoga —22

The very same worship is the principal thing or the character of being principal belongs to devotion This is ascertained in every way indeed, since it is thus revealed

"The yogi is higher than the ascetic he is counted higher than even those who follow knowledge

"The yogi is higher than those who perform sacrificial acts, therefore, O Arjuna, be thou a yogi

'And of all yogis, whosoever with his (inner) soul intent on me

"In full belief worships me he is accounted by me the most devoted' (Cowell) —Gītā, vi, 46, 47

Here it is to be understood that the superiority of the persons qualified, which is due to the superiority of their respective qualifications such as asceticism, etc., is successive (i.e. of the one to the other in the order of their mention) (For) surely the superiority of a subsidiary to its principal is not established Hence it follows that devotion is the principal —13

(It might be suggested that the above revelation is a mere arthavāda, and that what is regarded as a subsidiary is also competent to produce the desired result, i.e., mukti, and as such possesses superiority also) With a view to avoid the appearance of superiority (in the subsidiary) also by means of the lessons of the Revelation, the author reads

प्रश्ननिरूपणाभ्यामाधिक्यसिद्धे ॥ १॥ २॥ १४ ॥

प्रश्ननिरूपणाभ्याम् Prasna nirūṇaṇa bhyām by question and answer आधिक्यसिद्धेः Adhikya siddheḥ, from the proof of superiority (of devotion)

14 (The revelation cited above is not an arthavāda), because of the proof of the superiority (of devotion) by means of question and answer —23

Here the whole of the twelfth chapter (of the Gītā) is an example of this method of proof The question is in this form

"They who in faith worship thee, thou constantly devoted to thee,

"And they who worship the indestructible and the unmanifested, which of these knows most of yoga? (Cowell)

The answer is as follows

"They who fixing their mind on me, worship me, ever devoted

"Endowed with the highest belief, they are counted by me the most devoted

But they who worship the indestructible, the indescribable, and the unmanifested,

- “ The all-pervading, the inconceivable, the unchangeable, the unmoved, the permanent,
 “ Restraining all their senses, having equanimity of mind towards all,
 “ These verily attain me, being intent on the welfare of all.
 “ Their labour is the greater who fix their thoughts on the unmanifested,
 “ The path of the unmanifested is with difficulty obtained by embodied beings
 “ But they who are intent on me, having transferred all their actions to me,
 “ And worship me, contemplating me with unfaltering concentration,
 “ To them a deliverer from the sea of death and the world
 “ I shall ere long be, son of Piithâ, as then thoughts are fixed on me ” (Cowell) —Gîtâ, vii, 1-7.

As this question and answer proves the superiority of devotion, the passage cannot be considered to be an aithavâda. For it is well known that the form of question and answer is for the purpose of ascertainment, and not for the purpose of commendation. It is only an excess of labour and trouble that is entailed by the pursuit of a subsidiary itself (apart from the principal to which it is subservient) —14

The author proceeds to expel the demon in the form of the apprehension which may arise from the mention of the word ‘ belief ’ (in the above passage), namely that devotion is a kind of belief.

नैव श्रद्धा तु साधारण्यात् ॥ १ । २ । १५ ॥

न Na, not एव Eva, by any means. श्रद्धा S’raddhâ, belief तु Tu, but साधारण्यात् Sâdhânyât, applying it universally

15. (Devotion should) not (be supposed to be a kind of) belief, by applying (the term, devotion) universally.—21

Devotion should by no means be apprehended to be a form of belief, because belief is a subsidiary of sacrificial acts alone. Not so is devotion to the Lord —15.

तस्यां तच्चे चाऽनवस्थानात् ॥ १ । २ । १६ ॥

तस्या Tasyâm, in this, i.e. devotion तच्चे Tat-tve, that, i.e. the characteristic of being a subsidiary of belief. being found. च Cha, and. अनवस्थानात् An-avasthânât, from infinite regression.

16. (Devotion cannot be a form of belief), also because, since (in that case) devotion in the form of belief would be a subsidiary of belief, there would be infinite regression.—25

For, “ He who worships Me with belief * is accounted by Me the most devoted ” (Gîtâ, vi, 47).

* “ Here ‘ belief ’ is subsidiary to ‘ faith ’ according to the rule ‘ that which characterizes the agent is a subsidiary part of the ceremony to be performed ’ ; as in the injunction “ let him who desires heaven offer the sacrifice,” where the desire of heaven is considered to be subsidiary.”—Cowell.

Snob is the S'rnti. Since in this verse it is found that belief is a subsidiary of devotion which is, you say, a form of belief, there would ensue infinite regressions, as belief then would be without a subsidiary. Otherwise, if you maintain that belief also would have a subsidiary, i.e., a different belief, there would still arise the same infinite regression (as you will have to imagine subsidiary belief in turn *ad infinitum*). Therefore, (if we are to avoid this infinite regression), as (for the same reason) in the case of the opening verses of a ceremony which do not require any opening verses at their commencement, and as also in the case of the rinsing of the mouth (preliminary to a ceremony) which does not require a preliminary rinsing for itself, so in the present case belief would not be a subsidiary of devotion. (But this is in contradiction to the S'rnti quoted above which declares belief to be a subsidiary of devotion. Devotion therefore cannot be a form of belief)

And another reason why devotion and belief cannot be treated as identical is their separate mention in such phrases as "endowed with belief and devotion" —16

ब्रह्मकाण्ड तु भक्तौ तस्यानुष्ठानाय सामान्यात् ॥ १ । ७ । १७ ॥

ब्रह्मकाण्डं Brahma kāṇḍam, the portion of the Veda treating of Brahman तु Tu, हत भक्तौ Bhaktau in respect of devotion तस्य Tasya, its अनुष्ठानाय Anuyāñāyā, from the point of knowledge सामान्यात् Sāmānyāt, being the same

17 But the Brahma kāṇḍa (is directed) to devotion (as its end), since, as a source of knowledge, it does not differ (from the Pūrva kāṇḍa) —26

The aphorism is addressed to one who thinks that, if knowledge were not superior to devotion, the latter portion of the Veda would not have been universally known as the Jñāna-kāṇḍa, i.e. the portion treating of knowledge (as opposed to the early portion which treats of Karma, i.e. sacrificial acts, etc.). The Brahma kāṇḍa is revealed for the purpose of devotion, and not for the purpose of knowledge since the making known of what was previously unknown is the common characteristic of both the Kāṇḍas (so that both would equally be Jñāna kāṇḍo). Nor is it possible to regard this latter portion as laying down rules for the acquisition of knowledge, wherefore, owing to knowledge being its principal aim, it might have been described as Jñāna kāṇḍa. Therefore, the idea that it is a Jñāna Kāṇḍa is a mistake. But it is really Brahma kāṇḍa. Hence has it been aphorised "Now then, there is a wish to know Brahman" (Brahma Sūtram, I, 1 1). This therefore is a Bhakti kāṇḍa, as devotion is the object it aims at —17

Thus ends the second lecture of the first chapter in the Commentary on the *One Hundred Aphorisms* of Sāṅdilya composed by the most learned teacher Svapnosvara

Finished also is the first chapter

Chapter II : Lecture i.

This devotion is not to be produced directly by an effort. For its production other means are to be looked for. Of these means, the intimate or internal one is knowledge; the extraneous ones are the lower form of devotion, etc. For the discrimination of these means is the commencement of the second chapter.

बुद्धिहेतुप्रवृत्तिराविशुद्धेरवाघतवत् ॥ २ । १ । १॥

बुद्धिहेतुप्रवृत्तिः Buddhi-hetu-pravṛttih, practice of the means of knowledge. आविशुद्धेः Ā-viśuddeḥ, till (complete) purification (of the mind). अघातवत् Avaghāta-vat, like the shelling (of rice).

1. 'The practice of the means of knowledge (is to be kept up till the complete purification of the mind, as (in the case of) the shelling of rice.—27.

'Knowledge' means certain knowledge about Brahman. Although this cannot be produced by efforts, still the practice of the means thereof, such as hearing, pondering, meditating, etc., is necessary for its production. Here the doubt arises whether one is to exert once only, following the maxim "the meaning of the śāstra is fulfilled when once performed," or whether one is to exert till firmness of devotion is achieved. To this it is replied. The practice of the means is necessary till the complete purification of devotion. Just as, for example, it is the intention of the injunction, "he shells the rice," that the act of shelling is to be performed till the rice is completely cleared of its husk, so, its utility having been observed, one must strive to practise knowledge and the other means till the removal of all impurity of mind—1

If it be urged that it does not follow that there is to be the practice of those acts which are subsidiary to these subsidiaries of devotion,—to this is the reply.

तदङ्गानां च ॥ २ । १ । २ ॥

तदङ्गानां Tat-aṅgānām, of their subsidiaries, auxiliaries च 'Uha, also

2. And of their subsidiaries also.—28.

"Of their subsidiaries," i. e. of obedience to preceptors, investigation of arguments not in contradiction to the Yeda, self-restraint, and so forth, also the practice is necessary. For, subsidiaries which are disorganised in their subordinate parts, are not able to contribute to the cause of the principal, just as the general is useless without his army remaining in perfect organisation.—2.

Next is considered the question of the purification of the object of knowledge.

तामैश्वर्यपरा काश्यप परत्वात् ॥ २ । १ । ३ ॥

ताम् Tām it, i.e. knowledge ऐश्वर्यपरा Aisvarya parām, directed to lordliness or majesty काश्यप Kāśyapāh, a sage of that name परत्वात् Paratvāt, being other

3 Kāśyapa holds that knowledge of lordliness (is the cause of the highest good), from its being other (than the knower) — 29

The teacher Kāśyapa considers that 'it, i.e. knowledge which has as its object a being endowed with the majesty of the Supreme Lord and other attributes, produces the highest good as its fruit. How so? Because this Supreme Being is other than the embodied souls since for the sake of the knowledge of one's own self there is need for the knowledge of another. In this view there is no absolute difference between the Jīva and Brahman — 3

आत्मैकपरा वादरायण ॥ २ । १ । ४ ॥

आत्मैकपरा Ātmā eka parām directed to the pure self वादरायण Bādarāyaṇah the sage of that name

4 Bādarāyaṇa is of opinion that knowledge of the self pure and simple (is the cause of the highest good) — 30

The teacher Bādarāyaṇa again, considers that it is knowledge having the pure self as its object, which is the cause of the highest good. And so there is the aphorism (Brahma Sūtraḥ IV : 1). But the Masters contemplate on Brahman as the self and teach it so to their pupils. In this view, as the notion that this is Jīva that is Brahman is false tattva jñāna knowledge of reality is the knowledge that there is but one self which is pure consciousness and therefore, it is that knowledge which obtains mukti as its fruit — 4

उभयपरा शाण्डिल्य शब्दोपपत्तिभ्याम् ॥ २ । १ । ५ ॥

उभयपरा Ubhaya parām directed to both, i.e. both lordliness and the self शाण्डिल्य Śāṇḍilyah sage of that name not the author of our aphorisms शब्दोपपत्तिभ्याम् Śabdā upapatti bhyām, from Revelation and reasoning

5 Śāṇḍilya considers that knowledge of both (lordliness and the self, is the cause of the highest good), in accordance with Revelation and reasoning — 31

The teacher Śāṇḍilya, on the other hand, considers that it is the knowledge of both (which is the cause of the highest good). How so? Because Revelation, i.e. the Veda says so. After beginning, "All this verily is Brahman thence it proceeds, therein it disappears and therein it moves thus let him worship it with a tranquil mind, the Chhândogya Upanisat (III, xiv, 1—4) disposes of the doubt about the self in the words "this is my self within my heart, this is Brahman, this shall I obtain, having passed from

hence,—I who am sure of this and have no doubt; so says Śāṇḍilya, so says Śāṇḍilya.” It thus declares that he who knows both these objects, obtains the fruit of realising Brahman, which is produced by prema-bhakti, that intense form of devotion called spiritual love of the Lord, directed to Brahman as its object.

Just as in the case of “Babara Prāvāhaṇi desired” (Taittirīya Saṃhitā, VII. 1. 10), there is no contradication (of the eternal truth of the Veda) by the incorporation of the non-eternal with the eternal (in the above text where the name of Śāṇḍilya is mentioned), for the reference is to a former Śāṇḍilya. In reality, the Veda has the Lord as its maker. This is learnt from the Śruti also :

“From that sacrifice universal were produced the Rikṣ and the Sāmans,

“There-from were produced the metres. the Yajus was produced from it” (Rig-Veda, V x 90)

Reasoning also proves the point. Brahman is revealed as possessing supreme lordliness, and also as constituting the essential form of the Jīva. Thus there is the Śruti :

“From whom verily these beings are born, by whom, when born, they live, whom they approach, whom they enter, him do thou seek to know,” (Taittirīya Upaniṣat, III, 11, 2)

And so the Gītā :

“A portion of Me is in the animate world, become the Jīva, eternal” (xv. 7).

This being the case, what can destroy what? Therefore, it is only that interpretation of such sentences as “That thou art,” according to which both Jīva and Brahman are established, that is reasonable.—5

वैषम्यादसिद्धमिति चेन्नाभिज्ञानवदवैशिष्ट्यात् ॥ २ । १ । ६ ॥

वैषम्यात् Vaiṣamyāt, on account of incompatibility. असिद्धम् A-sidham, not proved. इति Iti, thus. चेत् Chet if न Na, no अभिज्ञानवत् Abhijñānat-vat, as in the case of recognition. अवैशिष्ट्यात् A-vaiśiṣṭyāt, in the absence of distinctive mark

6. If (you say that this is) not proved on account of incompatibility, (we reply), No, (this is proved) as is recognition in the absence of the distinctive mark.—32

You may say that this itself, namely that knowledge has both lordliness and the self together in one act as its object, is not proved, on account of their incompatibility; for incompatible is the knowledge that it is an object qualified as not being the creator of the world, etc., in regard to an object qualified as being the creator of the world, etc. We reply that this is not so. For, just as in the case of such recognition as “That is this same Devadatta,”

"That is I" the knowledge of both together is rendered possible by the fact that co-existence of two things in the same receptacle (thought) takes cognisance of that portion of them which consists in their essential non difference, without the presence of the distinctive characteristic of the one in the other having its own distinctive characteristics inasmuch as the knowledge (for the purpose of recognition) of the distinctive characteristics of one thing in another which has its own distinctive characteristics, is a general rule which admits of exceptions

Is it then your theory, you may ask, that the essential non difference is brought forward not directly by the objects as specially qualified, but through indirect reference or suggestion by the objects themselves apart from their special qualifications? We reply, No, because to make known by indirect reference is discreditable, and because the cause of the bringing forward of the thing suggested is not suggestion but the presence of the circumstances which determine it. If it were not so, there might sometimes be the recollection of the thing suggested even without the circumstances determining it to be the thing suggested. Let this suffice—6

न च क्लिष्ट पर स्यादनन्तर विशेषात् ॥ २ । १ । ७ ॥

न Na, nor च Chā, again क्लिष्ट Klišṭah, subject to affliction पर Parah, the other, the Supreme Lord स्यात् Sṃāt, would be अनन्तर An-antaram, immediately after विशेषात् Viśeṣāt, there being difference

7 Nor would the Supreme Lord be, (on our theory), subject to affliction, since immediately after (identity) there is a difference—33

Nor is it possible to say that this (i.e. the identity of the Jiva and Brahman) being so, the possession of affliction, etc., appertaining to the adjunct of the Jiva (i.e. the internal organ) would also be entailed in the case of the Supreme Lord. Because, immediately after the above knowledge of their non-difference, there is the ascertainment of their difference in the form that affliction, etc. have no connection with the self—7

ऐश्वर्यं तथेति चैव स्वभाव्यात् ॥ २ । १ । ८ ॥

ऐश्वर्यं Aishvarya, lordliness तथेति Iti, likewise इति Iti, thus चैव Chai, if न Na, no स्वभाव्यात् Svābhāvīāt, being of his very nature

8 If (you say that) lordliness will be likewise (excluded from the Supreme Lord, we reply) No, because it is of His very nature—34

If you say that like affliction etc., lordliness characterised as His being the Creator, etc. is in the same way excluded from the Supreme Lord, whereas the character of all pervadingness having been witnessed in the self is not (excluded) like affliction etc., we reply No, because the characteristic of being the Creator, etc. appertains to the Supreme Lord's own nature. For the character of fire to be hot by nature is never altered. Therefore, the being not natural is the immediate condition of exclusion. Hence although there is

obstruction to the attribution of the darkness, etc. detected in the image, to the sun reflected in the mirror, etc., (darkness, etc. not being natural to the sun), there is surely no obstruction to the attribution of roundness, brightness, and other natural characteristics — 8.

Well, the lordliness of the Supreme Lord is real ; but how is it, you may ask, that affliction, etc. are adventitious to the Jīvas? The author declares the cause of this difference.

अप्रतिषिद्धं परैश्वर्यं तद्भावाच्च नैवमितरेषाम् ॥ २ । १ । ६ ॥

अप्रतिषिद्धं A-pratisiḍham, unhindered. परैश्वर्यं Para-aiśvaryaṁ, lordliness of the Supreme. तद्भावात् Tat-bhāvāt, from having His substance. च Cha, and. न Na, not. एवम् Evam, so, i.e. natural. इतरेषाम् Itaresām, of the others, i.e. of the Jīvas

9 The lordliness of the Supreme is unhindered, and because the Jīvas share His substance, affliction, etc. are not natural to them — 35

For, in no Śruti whatever is the lordliness of the Supreme Lord interdicted, whereby even that which is established should be excluded. Rather from such texts as "Whose will is truth" (Chhândogya Upanisat), it is learnt that lordliness is His nature. Nor is there any reason for abandoning the attribute that is observed in Him, as there is in the case of the Jīva; for He is every moment the Lord, He is every moment free. But to the others than the Supreme, i.e. the Jīvas, affliction, etc. are not thus natural; why? because they share His substance. For this is revealed by such texts as "he attains to the supreme light, he is evolved by his own form" (Chhândogya Upanisat, VIII, iii, 4). And this would not be possible, if affliction, etc. were natural to the Jīvas. It might be possible, again, if affliction etc. were the nature of the Supreme; but this is not so. Therefore, also for the reason that mukti defined as Brahma-realisation would otherwise be impossible, (it follows that) saṁsāra is caused to the Jīvas by their adjunct, i.e. the internal organ. Although in the case of the Supreme also, lordliness has māyā as its upādhi or special condition, still there is never an absolute dissolution of this upādhi, (and thus lordliness remains unimpaired). Of the internal organs which are the upādhis of the Jīvas, on the other hand, it is the absolute dissolution that takes place when the higher devotion is produced. But it does not follow that the māyā energy of the Lord also at the same time ceases; because, as there is an infinity of the Jīvas, activity is ever necessary on the part of the Lord for the sake of their saṁsāra and their worship. And so the Śruti "he as it were thinks, he as it were moves," (Bṛhad Âtanyaka Upanisat.) and also the Śruti 'now then the declaration, Not this Not this' (Ibid), etc. have the Jīva as their object — 9

सर्वानृते किमिति चेन्नैवम्बुद्ध्यानन्त्यात् ॥ २ । १ । १० ॥

सर्वानृते Saiva-anṛite, on the dissolution of all i.e., all the internal organs किम् Kim, what इति Iti thus चेत् Chet, if न Na, not एवम् Evam, so बुद्ध्यनन्त्यात् Buddhi-ānantyāt, from the infinity of the internal organs

10 (If you ask), on the dissolution of all, what (is the use of lordliness)? (we reply), Not so, owing to the infinity of internal organs — 86

Now, even if mukti (of the Jivas) is gradual, when there will be the dissolution of all internal organs (one after another), the upādhi of the Supreme will only be left from the absence of any purpose to serve, there will be absolute dissolution of this also what is the good, then, you may ask of attributing lordliness to the nature of the Supreme? We reply, it never so happens. Since the number of the internal organs which are the adjuncts of the Jivas is infinite, such a time itself will never be. Hence it is right that lordliness should be natural to the Supreme.

Nor is the case for such a time to come made out by the argument that all antecedent non existences (in other words, potential existences, or of the jar, e.g., before its actual production) cause the production of their opposites (in other words emergent or actual existences) from their being antecedent non existences, (for if they did not produce their opposites they would not be antecedent non existences but would be absolute non existences) (for then, however infinite the number of the Jivas may be the antecedent non existences of their mukti are bound to produce their opposite i.e., mukti. This being so a time will surely come when all the Jivas will attain mukti and there will be left no necessity for the continuance of the lordliness of the Supreme. So that lordliness cannot be natural to Him) (In this view it must be held that all antecedent non existences had once produced their opposites or that there was a time when none of them produced any effect) Now, if you say that at one time they had all produced their opposites we reply No, since in that case your argument would be inapplicable (since it would then be admitted by you that even after the Jivas had once attained mukti they are again, or there were others who are, in a state of bondage) On the other hand, inference of a time in which none of them produced any effect would be absolutely devoid of reason. Otherwise, by the inference that all antecedent non existences had at a certain time not produced their opposites an antecedent time would be established in which there was yet no destruction or emergent non existence.

If you say that such an idea as 'May be I am the Jiva who will not attain mukti' (which is not uncommon) will entail an absence of effort towards mukti we reply, even if there be uncertainty as to the fruit, when there is certainty as to devotion being the means thereof there should rather be activity towards that end. On the contrary it will be the certainty as to the mukti of all (by the mere operation of the antecedent non existences of mukti), which you advocate, that will entail absence of activity towards the attainment of mukti — 10

If lordliness defined as the being the material cause be natural to the Supreme, then this would lead, you may say to nothing but His being subject to change, as is the case with clay, etc. To this it is replied

प्रकृत्यन्तरालादवैकार्यं चित्सत्त्वेनानुवर्त्तमानात् ॥२॥ १।११॥

प्रकृत्यन्तरालात् Prakṛti antarikāṭ, from the medium of Prakṛti, matter

अवैकार्यं A-vaikāryam, immutability. चित्सत्त्वेन Chit-sattvena, by existence in the form of the intelligent. अनुवर्तमानात् Anu-varṭamānāt, from entering, from being present.

11. Since Prakṛiti is the medium, the Supreme is not subject to change, from entering Prakṛiti as a manifestation of the Intelligent.—37

What is called Prakṛiti is the material cause of all insensate effects. This is subject to change; but not so Brahman. The Supreme's being the creator, etc., consists in existence which is a form of the manifestation of Brahman and in his entering into Prakṛiti. Nor is it possible to say that Prakṛiti itself is existence, because this would entail the non-existence of the Jīvas, as they are other than Prakṛiti. Therefore, the Supreme has as His nature the being the Creator, etc., through the medium of māyā energy characterised as Prakṛiti; hence He is not subject to change. For a magician, creating by magic, does not become the effect of his magic (Similarly, the Supreme, creating by māyā, does not become an effect of māyā, and therefore, subject to change).

Although by reason of the identity of cause and effect, the very fact of being an effect means the being changed, and although liability to change in this sense surely exists in the Supreme, yet He is not subject to change by a change of essential form as in the case of milk (becoming curds), etc.

Or, we may explain that He is not subject to change any more than the potter's stick is in reference to the jar, since it is not the cause of any other change than that produced in the jar.

Hence it is said "through the medium of Prakṛiti".—11.

If then māyā is the material cause of the world, the world is founded on māyā alone; how then, you may ask, is the foundation of the world on Brahman established by the Śruti "on Him is all founded," (Taittirīya Khila Upanisat) ? To this the reply is as follows

तत्प्रतिष्ठा गृहपीठवत् ॥ २ । १ । १२ ॥

तत्प्रतिष्ठा Tat-pratiṣṭhā foundation on Him गृहपीठवत् Gṛhapīṭhavat, like a stool in a house

12 Foundation on Him (is not incompatible), as in the case of a stool in a house —38

On Him, i. e., on Brahman, even the foundation of the changes of māyā is not incompatible, 'as in the case of a stool in a house.' Just as even of a man seated on a stool inside a house, we say "he is seated in the house," "he is seated on a stool" so it is here also —12.

If so, then, is not, you may ask, Brahman otherwise established as being Prakṛiti itself? To this it is replied:

मिथोऽपेक्षणादुभयम् ॥ २ । १ । १३ ॥

मिथः Mithah, mutual अपेक्षणात् Apekṣanāt, from requiring उभयम् Ubhayam, both, i. e. both Brahman and Prakṛiti.

13 As they mutually need each other, both (Brahman and Prakṛiti are causes) — 39

Brahman and Prakṛiti, both of them, are causes. Because the intelligent (Brahman) and the non intelligent (Prakṛiti) are mutually needed by each other for the sake of their own knowledge and also for being the subject of their respective powers, which of them can overlook the other? — 13

The author now declares on enumeration of categories in order to simplify their use or employment in his work

चेत्याचितोर्न तृतीयम् ॥ २ । १ । १४ ॥

चेत्याचितोः Chetyā chitoh, beside the knowable and the knower न Na, no तृतीयम् Tṛtīyam third

14 There is no third beside the knowable and the knower — 40

Knowable is Prakṛiti, knower is Brahman,—beside them there is in this treatise no other third principle recognised, such is the meaning. If you say that the existence or non existence of a third does not matter, we reply that what the author means is that to be the knower is denied to what is different from Brahman, and that to be the knowable is denied to what is different from Prakṛiti — 14

Now you may say that if there is no connection between Prakṛiti and Puruṣa (Brahman) there is an end of all effects while on the other hand, if there is a connection, this itself is the third (which is denied). To this the author replies

युक्तौ च सम्परायात् ॥ २ । १ । १५ ॥

युक्तौ Yuktāu, united च Cha, and सम्परायात् Samparāyat, from beginninglessness

15 And (both are) united together, because (they are) beginningless — 41

The word "mutually" follows from aphorism 34. They, i.e. Prakṛiti and Puruṣa under reference are of the form of correlatives to each other. It is not that there is between them some extraneous connection why? 'from beginninglessness' i.e. from the very fact that they are beginningless. And thus in the Gītā (iii. 19) 'Prakṛiti and also Puruṣa, know that both of them are beginningless'

Now, if you say, let there be a different connection which is also beginningless we reply No, because as the insensate and non insensate are the alternatives, they do not admit of a third — 15

But Prakṛiti is certainly false, because, it is of the form of māyā, as appears from such Sṛutis as "Let him know that Prakṛiti is māyā, and that Maheshvara is he to whom māyā belongs" (Svetāśvatara Upaniṣat iv. 10) how is it therefore you may ask, declared as the category of the "knowable" To this the author replies —

शक्तित्वान्नानृतं वेद्यम् ॥ २ । १ । १६ ॥

शक्तित्वात् Śakti-tvât. from being a power. नः Na, not अनृतं Anritam false. वेद्यम् Vedyam, the knowable.

16. The knowable is not false, because it is a power.—42.

The “knowable,” i. e. Pradhâna (another name of Prakriti), “not false,” does not deserve to be false; why? because of the very fact that it is a power. For a magician, without the power of magic, has no power for the creation of a given extraneous thing. Moreover, the Śruti “But how gentle youth, could it be so that the existent were produced from the non-existent?” (Chhândogya Upanisat, VI. ii. 2) which declares the reality of the cause inferred by the reality of the effect reveals the existence of all, and not falseness. There is, again, always in the creation of the Lord the necessity for a concomitant cause corresponding (to the thing created, i. e. for Prakriti which therefore cannot be false), because it is creation by an intelligent being, just as in the creation of the magician (there is the necessity for magic as a concomitant cause corresponding in nature to the magician’s creation).

Nor is a different concomitant cause furnished, as you may suggest, by adrista (merit and demerit), etc., because it is simpler to assume the necessity for a single power (i. e. Prakriti, instead of an indefinite number of adrista etc.), and because there is no evidence that adrista is the cause of anything except worldly experience and the means thereof. Again, as a number of these other causes will inevitably wander together in all effects, there is proof of one eternal concomitant power. On the other hand, the supposition of many other causes subsidiary to this one, operating towards the fruit, is not an offence against the law of parsimony. An elaboration of this point will be found in the third chapter.—16.

The discussion (in aphorism 43) started as a digression is thus dismissed. The author now pursues the matter under consideration.

तत्परिशुद्धिषुश्च गम्या लोकवल्लिङ्गेभ्यः ॥ २ । १ । १७ ॥

तत्परिशुद्धि Tat-parisuddhih, the purity thereof, i. e. of devotion च Cha, and गम्या Gamyâ, to be inferred लोकावत् Loka-vat, as in common life लिङ्गेभ्यः Lingebyah, by means of marks or signs.

17 And its complete purity is to be inferred by means of marks, as in common life —43

Although devotion is no doubt an object of sense-perception (of internal organ which is mind) through such cognitions as “I worship,” “I have affection,” etc., just as through such cognitions as “I know,” “I will,” etc., knowledge and volition are objects of sense-perception; still its complete purity, characterised by being informed with deeper and stronger impressions, is not possible to know through sense-perception, just as in the case of the

authoritativeness of knowledge * Therefore, its ascertainment is by means of marks only, as in common life Just as in common life the greater or less degrees of affection are inferred by means of its physical expressions such as tears horripilation, etc., when one listens to discourses, etc., about the object of affection, so is it here — 17

The author next declares that not only are there marks as in life, but that such marks are abundantly obtained also from the recorded recollection of great sages

सम्मानबहुमानप्रोतिविरहेतरविचिकित्सामहिमख्यातितदर्थ
प्राणस्थानतदीयतासर्वतद्भावाप्रातिकूल्यादीनि च स्मरणेभ्यो
बाहुल्यात् ॥ २ । १ । १८ ॥

सम्मानबहुमानप्रोतिविरहेतरविचिकित्सामहिमख्यातितदर्थप्राणस्थानतदीयतासर्वतद्भावा
प्रातिकूल्यादीनि Samman bahumāna priti viraha taravichikitsa mahimakhya āti
tadārthanprānasthāna tādīyā sarvātadbhava aprātikūlya ādīni honour, esteem
delight, forlornness, doubt as regards others celebration of glory, preservation
of life for his sake sense of belonging to him his omnipresence resignation
to his will, etc च Chh and स्मरणेभ्यः Smaranebhyah from the Recollections,
the Smritis बाहुल्यात् Bahulyāt, in plenty

18 And from the Recollections (are obtained) in abundance such marks as honour, esteem delight, forlornness doubt as regards others, celebration of glory, preservation of life for his sake, sense of belonging to him, his omnipresence, resignation to his will, etc — 44

(i) "Honour, as in the case of Arjuna

To rise up before Kṛiṣṇa, the winner of wealth (Arjuna), in whatever circumstances

'Never forgets, being of virtuous soul, with devotion and with love' (Mahābhārata Drona Parvan, I, 2823)

(ii) "Esteem as in the case of Ikṣvāku

"Through fondness for his name to the deer and lotus looking like him

"Even to the cloud which had his colour, the king showed esteem" (Nṛsiṃha Purāṇa xxv, 22)

(iii) 'Delight,' as in the case of Vidura

"What delight, O lotus-eyed, I feel from thy coming as its cause,

"Why should it be told thee who art the inner soul of all?"

(Mahābhārata Udyoga Parvan lxxviii 3114)

* The Prābhakara school of the Mimamsā held that knowledge is an object of internal perception and its correctness (or authoritativeness pramānya) is cognized by the same sort of cognition as the knowledge itself There is 1 the perception of the object 1's 'this is a jar 2, the consciousness of this perception 1's 'I perceive the jar 3 simultaneously with (1) the cognition of the truth of the perception The Nyāya holds that the three steps are successive and the last is gained by inference not by direct consciousness If it were gained by direct consciousness there could be no such thing as doubt ~ Cowell

(iv) "Foilornness," as in the case of the milkmaids .

"Sayest thou, we should not talk thus in the presence of our superiors ?

"What can superiors do for us who are burned with the fire of separation ?" (Viṣṇu Purāṇa, V, xviii, 22).

(v) "Doubt as regards others," as in the case of the inhabitants of Śvetadvīpa, who even seeing that it was Nārada who arrived, felt his presence as a hindrance to their worship of Viṣṇu. As also in the case of Upamanyu :

"Fain would I be even a worm or a grasshopper, at Ś'ankara's command,

"Rather than desire even the three worlds, if given, Indra, by thee" (Mahābhārata, Anuśāsana Parvan, I, 7077).

(vi) "Celebration of glory," as in the case of Yama .

"Addressed Yama the sinful one, in hell tormented .

"Why not worshipped by thee the god Keśava, the killer of sorrow ? (Nṛsiṃha Purāṇa, viii, 21).

"Looking at his emissary, noose in hand, whispers Yama in his ear :

"Avoid thou those in Madhusūdana reposed : lord am I of other men, but not of Vaiṣṇavas" (Viṣṇu Purāṇa, III, vii, 14).

(vii) "Preservation of life for his sake," as in the case of Hanumān :
He himself has declared :

"As long as in the world shall circulate thy story purifying the hearts of men,

"Shall I remain on the earth so long, obeying the command of thee" (Rāmāyaṇa, Uttara Kāṇḍa, cvii, 31)

Or, "preservation of life for his sake" may mean the preservation of life by Nārada and others even after they had accomplished all their ends, simply for the sake of worshipping Him. Hence there is the Śruti . "To whom all the gods, those who seek mukti, and also the reciters of the Veda do obeisance" (Nṛsiṃhatāpanī, khandā vi).

(viii) "Sense of belonging to him," as in the case of Uparichara Vasu .

"His kingdom and his wealth, his wife and so his chariot too,

"Regards he always, all is of the Lord."

(Mahābhārata, Śānti Parvan, cccxxxvii, 12718)

(ix) "His omnipresence" in all beings, as is well known in the case of Prahlāda. Declared also by Prahlāda himself

"Thus in beings one and all devotion which wavers not,

"Should the wise have knowing Hari is all" (Viṣṇu Purāṇa, I, xix, 9)

(x) "Resignation to his will," as in the case of Bhīṣma, even when the Lord approached to kill him. By Bhīṣma himself it has been declared,

"Come, lord of the gods, home of the world,

"Adoration to thee, bearing in thy hand bow, club, and sword,

"Fell me by force, O ruler of the world, from the chariot with pennant flying,

"Thou who marvellous prowess in battle showest"

(Mahābhārata, Bhīṣma Parvan, Iviṁ, 2604)

From the word "eto" the actions of Uddhava, Akṛṣṇa, and others are to be understood

Although this : e reference to marks has been mentioned in "because it is the opposite of hatred" (ophorism 6), still the distinction (of the present from the previous declaration) is that there it was mentioned as a mark of affection, whereas here it is mentioned as a mark of the complete purity of deep devotion.—18

But amongst these who have affection for their master, hatred, jealousy, etc are felt by those who receive a less degree of his favour, towards those who receive a greater portion of it, if you then ask, are these also the signs? the author replies, No

द्वेषादयस्तु नैवम् ॥ २ । १ । १६ ॥

द्वेषादय Dvesa ādoyah, hatred, etc, तु Tu, but न Na, not एवम् Evam,

so

19 But hatred, etc are not so —45

I e from their very incompatibility, as has been declared by the divine Vyāsa

"Neither anger, nor envy, nor greed, nor any wicked thought takes place in righteous people devoted to Puruṣottama" (Mahābhārata, Anuśāsana Parvan, cxlix, 769)

In the case of Śiṣupāla, on the other hand, the order of evolution was just as follows — from hatred, constant remembrance, thence supreme devotion, thence mukti —19

Now, these marks of devotion that are recollected, generally relate to the incarnations of the Lord as its object, but devotion because it is, as you hold, to be produced from the knowledge of Brahman, should, you may say, properly have the All-Full (i e the Supreme Lord, and not His incarnations) as its object. The doubt having been thus raised, the author declares the conclusion (of the discussion on this doubt)

तद्वाक्यशेषात् प्रादुर्भावेऽपि सा ॥ २ । १ । २० ॥

तत् Tat, therefore वाक्यशेषात् Vākyaśeṣāt, from the summing up, from the concluding sentences, of the section प्रादुर्भावोऽपि Prādurbhāvoḥ api, in respect of manifestations अपि Api, also सा Sā, devotion

20 Therefore, from the summing up, (it is seen that) the higher devotion (arises) in respect of the manifestations also —46

"Sā" the higher devotion may also have the manifested Self as its object. How do you know this? "From the summing up. For the purpose of the subject proposed in 'The worshippers of the gods go to the gods my worshippers go to me also' (Gītā, vii, 23) the argument is logically summed up in the denunciation of devotion to other gods in

'Whoever devotee wishes to worship whatsoever form with faith,

"To them respectively I ordain unshaken faith in those forms"

(Gītā, vii, 21)

Here the object in view would have been fulfilled by saying this much that "whoever devotee * * * whatsoever (deities)." But the text has gone so far as to refer to "form" It is therefore inferred that devotion is also directed to the form (manifestation or incarnation) as its proper object. It is also devotion that the section treats of —20

जन्मकर्मविदश्चाजन्मशब्दात् ॥ २ । १ । २१ ॥

जन्मकर्मवदः Janma-karma-vidah. of the knower of birth and action. च Cha, and आजन्म A-janma, ce-sation of birth शब्दात् Šabdât, from the Revelation.

21. And of one who knows (His) birth and action, there is no further birth, according to Revelation —47

"Birth" the Lord's assumption of a body is for the sake of such acts as the production of the Veda, destruction of the demons, showing himself to the devotees, which cannot be performed without a body. And "action" is such as the production of the Veda, etc. These secure as their fruit the non-existence of birth after death to him who knows the truth about them. As, for instance, declares the Lord :

"My birth and action divine who knows in truth,

"Leaving body he is born no more, but goes to Me, O Arjuna."

(Gîtâ, iv, 9)

Nor does it follow that immortality is the direct fruit of the knowledge of His birth and action. But through the abolition of the impurity of mind, which results from it, this knowledge, by producing that higher devotion which has for its object the Supreme Lord as conditioned by birth and action, comes to produce non-existence of birth as the fruit. Therefore, it is learnt from the Revelation itself that the higher devotion may have as its object the Lord appearing as an incarnation —21.

तच्च दिव्यं स्वशक्तिमात्रोद्भवात् ॥ २ । १ । २२ ॥

तत् Tat, that, i. e. birth and action च Cha, and दिव्य Divyam, divine स्वशक्तिमात्रोद्भवात्. Sva-śakti-mâtra-uddhavât, from production solely by his own power.

22. And His birth and action are divine, as their production is solely by His own power.—48

"My birth and My action are divine," (says the Gîtâ, iv, 9). Here what does divineness imply? It cannot imply that these are produced through merit, because, there is in Him an absence of contact with merit, as there is no proof that adrista (merit and demerit) belongs to Him. Nor can it imply that these are produced in heaven, for then the character of divineness would not apply to His birth in the world of our earth. But it implies that like the embodiment of the Jîva, His body is not produced from the five elements as its material causes, but is, on the contrary, produced by His own mâyâ power. Hence there is the declaration of the Lord to Nârada in the Mokṣa-

dharma (portion of the Mahābhārata, cecxi, 12909)

"Mâyâ thus is created by Me, that thou seest Me, Narada "

So also in the Gîtâ (iv, 6)

"Though I am unborn, of unchangeable essence, though I am the lord of all beings,

Yet entering My own Prakṛiti, I am born by the form of My mâyâ "

Nor is its not being composed of the elements any bar to its being a body, for to be composed of the elements is invariably necessary only in the case of a body which is to be the seat of worldly experience (caused by adṛiṣṭa, and adṛiṣṭa, as stated above does not exist in the case of the incarnations)

Now, if you say that its being the seat of worldly experience is the very thing which constitutes its being a body, (and that what is not so, is not a body), we reply, No since it is simpler to hold that its being a body consists in its being the basis or support of exertion. The being an exertion is a particular jāti or generic property belonging to the class of action and not that action as such is exertion, as in that case we shall have to apply the term to the action, i.e., movement or change, taking place in a dead body. Nor does the being an exertion consists in its being an action produced by direct volition, as in that case we shall have to predicate in the case of a pot and the like that they exert since all action is produced by the direct volition of the Supreme Lord. And thus by the argument which enables us to know the nature of the body assumed by the Supreme Lord there is also proof of the exertion appearing in that body and so we leave the discussion here.

Nor is the number of tattvas or elementary principles exceeded by the proof of the body of the Supreme Lord because like a pot and the like, it will not be an elementary principle at all, inasmuch as it does not serve as the material cause of the universe, nor again does it serve as the prototype of the sense organs.—22

But when He has no purpose of His own to accomplish being all full, how does He engage in activity? Such an enquiry being possible, the author declares

मुख्यं तस्य हि कारुण्यम् ॥ २१ ॥ २३ ॥

मुख्यं Mukhyam, primary तस्य Tasya his हि Hi, for कारुण्यम् Kârūnyam, kindness, compassion

23 His compassion (which is) primary, (is the cause of His activity)—49

* * Sandilya holds that Krishna is really a form of the Supreme Brahman (see Comm on Aph 52) but his body is not a separate primary principle (tattva) from the acknowledged 36 of the Vedānta as it is not a tattva at all. The 36 tattvas are divided first into two great classes, as intelligent (cāit) and non-intelligent (acāit). The former includes Jāvara and the individual soul, the second all the rest. But the second is in turn divided into general (vyāpaka) and special (vyapeya) the special are the five elements the five tanmatras and the eleven senses and organs the general are matter (i.e. Jāvara) rays power, intellect and egoism (see Comm on Aph 57). The special spring from the general as their material cause and in turn they produce all the different individual existences (as pots etc.) in the world. But the divine body of Krishna is not like the special tattvas as nothing in the gross world springs from it nor can it be like the general tattvas, because these are the material causes of the elements senses organs etc. but this divine body is not the material cause of anything. (Of the Tattvas kāmūdi in its Comm on Senkhyā karika, aphorism 5 where it is shown that such effects, as pots etc. cannot be called tattvas.) —Cowell

For, in common life men call them compassionate who exert themselves for the destruction of the sufferings of others without any ulterior motive. But this application of the word to them is not in its primary sense; for it is not possible that the destruction of suffering by them should be without any ulterior thought, since their exertion is for the destruction of the pain caused to them by pity, or at any rate, for the sake of attaining merit. Nor, again, would the primary sense of the word "compassionate" be preserved if it is applied to one who exerts himself for the mere destruction of the suffering of others (mere destruction, *i. e.*, destruction without the qualification of being 'without any ulterior thought'); because men do not call one compassionate who is influenced by the ulterior thought of thereby gaining wealth, etc. But it is to the Lord alone who destroys the afflictions of others without any ulterior thought, that compassion belongs in its primary sense. The very same application of the word, compassion, that is made to Him, is made in a secondary sense to those who seek to serve other purposes by their exertion towards the destruction of the sufferings of others. It follows therefore that His activity proceeds from His own compassion, having regard at the same time to the adrista that will be produced thereby—23.

But since there is by such texts as *e. g.*, "amongst men, the king" (Gîtâ, x, 27), the declaration that all vibhûtis, glories or pre-eminent manifestations of the power of the Lord, (as distinguished from His incarnations), are also of the form of the Lord, would not, you may ask, mukti result also from devotion to the king, etc? To this the author replies.

प्राणित्वान्नविभूतिषु ॥ २ । १ । २४ ॥

प्राणित्वात् Prâṇi-tvât, from being connected with prâṇa or life-breath. न Na, not. विभूतिषु Vibhûtiṣu, to the glories or pre-eminent manifestations of the power of the Lord.

24. (Mukti does) not (result from devotion) to the vibhûtis, because they are connected with the prâṇa.—50.

The higher devotion which has as its object the being alone which is unconditioned by the adjuncts of the Jîva, has mukti as its fruit, but not affection for the king, etc, who are connected with the adjuncts of the Jîva in the shape of the prâṇa, the internal organ, etc.—24.

द्यूतराजसेवयोः प्रतिषेधाच्च ॥ २ । १ । २५ ॥

द्यूतराजसेवयोः Dyûta-râja-sevayoh, of playing with dice and of worshipping the king. प्रतिषेधाच्च Pratishedhât, from prohibition. च Cha, and.

25. And because there is the prohibition of worshipping the king as well as of playing with dice, (the king as a vibhûti cannot be identical with the Almighty)—51.

In the Dharma Śâstras there is recollected the prohibition of playing with dice and of worshipping the king. There would have been no such prohibition, if the king were identical with the Supreme Lord—25.

वासुदेवेऽपीति चेन्नाकारमात्रत्वात् ॥ २।१।२६ ॥

वासुदेवे Vāsudeve, in regard to Vāsodeva, Kṛṣṇa, who is mentioned among the vibhūtis अपि Api, also इति Iti, thus चेत् Chet, if न Na, no 'आकारमात्रत्वात् Ākāra mātra tvāt fram heing a mere form

26 If (you say that the same prohibition would apply) to Kṛṣṇa Vāsudeva also; (we reply) No because (Kṛṣṇa was not a Jīva like others, but) his was merely the form (in which the Lord himself was present)—52

But there is also the revelation among the vibhūtis viz "I am Vāsudeva among the Vṛṇis" (Gītā x, 37), sa that like the king, etc., he too, you may say, is not to be regarded as identical with the Supreme Lord, and therefore is not to be worshipped at all. We reply that such is not the case, because it is the supreme Brahman which took the mere form of Kṛṣṇa, as Perāśara declares

"A man is delivered from all sins who hears the race of Yadu,

"Wherein descended the Supreme Brahman called Viṣṇu in human form" (Viṣṇu Purāṇa, IV, xi, 2)

This would not be so, if Kṛṣṇa were a Jīva—26

प्रत्यभिज्ञानाच्च ॥ २।१।२७ ॥

प्रत्यभिज्ञानात् Prati abhijñānāt, from recognition च Che also

27 And also from recognition (of Kṛṣṇa as Brahman in the Scriptures, it follows that Kṛṣṇa is Brahman, and therefore to be worshipped with the higher devotion)—53

And the recognition of the Supreme Brahman in the abject known as Vāsudeva is found in the Śruti (Nārāyaṇa Upaniṣat, Atharvavidya vi, 9)

"The son of Devaki is Viṣṇu the destroyer of Madhu is Viṣṇu"

"Ta Nārāyaṇa present in all beings, one the cause of all, uncaused, the essence of the Supreme Brahman"

Such recognition is also recollected in the Smṛiti. For example, Mārkaṇḍeya said to Yudhiṣṭhira from the memory of what he had witnessed at the time of a pralaya or world dissolution

"That God who was beheld by me of old having eyes large as a lotuspetal,

"Is now, O tiger of men, thus a new relation, Janārdana"

Mahabhārata, Vana Parva, alxxxix, 13002)

So again, having heard that the Lord is verily not to be seen even by means of penances, Janamejaya says

'Verily the Lord, worshipped by the world, is not to be seen even by penances,

“ Him have they soon immediately, adorned with the Śivatsa mark

Mahābhārata, Śānti Parvan, Mokṣa Dharma, cccxlv, 13325.

The word ‘also’ supplies the further reason why Kṛṣṇa Vasudeva is to be worshipped, viz., the recollection in the Smṛiti that the devotees of Kṛṣṇa have also attained the fruit of immortality—27

If you ask, why then has Vāsudeva been celebrated as one of the vibhūtis, the author replies.

वृष्णिषु श्रेष्ठ्येन तत् ॥ २ । १ । २८ ॥

वृष्णिषु Vṛiṣṇiṣu, among the Vṛiṣṇiṣ. श्रेष्ठ्येन Śraisthyena, by reason of superiority, pre-eminence तत् Tat, that i. e. celebration among the vibhūti-

28 His celebration as a vibhūti is by virtue of his pre-eminence.—54.

The declaration of the vibhūtis is solely for the purpose of opening the eyes of the reader to the fact that it is to the Supreme Lord to Whom belongs all pre-eminence mentioned in such passages as ‘Among the Ādityas I am Viṣṇu’ (Gītā, x, 21), etc; and so too in the case of Vāsudeva: also, the celebration of Vāsudeva among the vibhūtis is for the purpose of opening the eyes of the reader to this fact only that He is the most excellent one among the Vṛiṣṇiṣ.—28.

एवं प्रसिद्धेषु च ॥ २ । १ । २९ ॥

एवं Evam, similarly. प्रसिद्धेषु Prasiddheṣu, in regard to well-known incarnations च Cha, and.

29. And similarly in regard to well-known incarnations.—55.

‘Similarly,’ i. e. in the same way as in the case of Vāsudeva, it should be understood that devotion to the other well-known incarnations such as Varāha, Nṛsiṃha, Vāmana, Rāma, etc. also produces mukti as its fruit owing to these incarnations possessing the characteristic mark of Brahman. Or, the aphorism may mean that ‘similarly,’ i. e., by means of their possessing the characteristic mark of Brahman, the idea of excellence only is to be formed in regard to the objects which have been recited as vibhūtis in such passages as “Among the Rudras I am Śaṅkara” (Gītā, x, 23) etc. For it is declared in the Skanda Purāṇa (Kāśīkhaṇḍa, Pūrvabhāga, xxxvii, 181).

“Whoever would declare the difference of Viṣṇu and Rudra, or between Śrī and Gaṇī,

That utterance of the erring fool is repugnant to the Śāstra”

The proof of Śaṅkara’s possessing the characteristic mark of Brahman is abundantly found in the Smṛiti, etc—29

Thus ends the first lecture of the second chapter in the Commentary on the *One Hundred Aphorisms* of Sāṅḍilya composed by the most learned teacher Svapneśvara.

Chapter II Lecture II

The two manifest subsidiaries of Devotion, namely knowledge and yoga, have been declared. Now the secondary forms of Devotion are declared, which become fruitful by way of destroying vices which hinder the development of the higher devotion.

भक्त्या भजनोपसंहाराद्गौण्या परायैतद्वेतुत्वात् ॥ २ । २ । १ ॥

भक्त्या Bhaktyā, by devotion भजनोपसंहारात् Bhajana upasamharāt, from the conclusion of the topic with worship by devotion गौण्या Gaunya, by the secondary devotion पराय Parāya, for the higher devotion एतद्वेतुत्वात् Etat-hete tvit, from being the subsidiary means of it

1 From the conclusion (of the topic of the higher devotion in the Gītā), with "worship by devotion, (the expression must mean) "worship by the secondary devotion," (as the secondary devotion is needed for the higher devotion), since it is the subsidiary means thereof—56

After reciting or referring to the higher devotion established in the seventh chapter, by the expression 'They worship Me with undiverted minds, having known Me as the origin of all beings, and as the imperishable' (Gītā, ix, 13) it is next declared in the Gītā (ix, 14)

'Always celebrating My names and deeds in song, and striving, firm in their vow,

"And bowing to Me, with devotion, entering in deep meditation, they serve Me, variously

Thereafter follows the conclusion of the topic in the declaration,

"But they who worship Me with devotion, are in Me, and I also in them' (Gītā, ix, 29)

Hence here, just as in the case of Let one sacrifice with oblation * (Taittiriya Smṛitī II iv, 6), one must contemplate the fruit (higher devotion) as residing in the same subject as the worship of which the name is devotion, such is the meaning. For, the use of devotion is a name for worship is obtained from the fact of the word devotion having been applied to devotion to the Lord in such texts as he who has devotion to one (i.e. Me) only, is pre-eminent" (Gītā, vii, 17), and further the words bhakti and bhajana have one and the same sense (both being derived from the same root bhaj)

* This alludes to Mimamsa discussion on the text 'let him who desires cattle sacrifice with the *chitra*'. A discussion is raised (Nyaya māla vistāra I 4 3) as to the meaning of *chitra*—is it merely the name of a sacrifice so called from the six various objects honey, ghee, etc. offered in it or does it mean the spotted she goat which is the Agnihoteya victim? The Mimamsa decides that *chitra* here means the name of the sacrifice as in this way the desired fruit (cattle) and the prescribed means (the *chitra* sacrifice) will both belong to (or reside in) the same subject the offerer. If it had meant the spotted she goat used as a victim to the Agnihoteya sacrifice then to the words 'let him who desires cattle sacrifice with the spotted she goat' the fruit would have belonged to the sacrificer but the spotted she goat would have been a characteristic of the sacrifice and belonged to it, and thus we should have had *visyādhi bhāṅga*—Cornell

Nor, again, is the higher devotion here enjoined as if it were a fruit which could be produced; because it cannot be so enjoined, as it is not a thing which can be produced by an effort of will (*vide* aphorism 7). Nor even is its being the cause of the supreme good herein first revealed, as if it were not known before; because the revelation thereof is also found in the same seventh chapter in such declarations as "My devotees go to Me also" (Gîtâ, vii, 23). But the significance of the text ("But they who worship Me with devotion, are in Me, and I also in them," Gîtâ ix, 29) is. The necessity for some means for the destruction of the hindrances to the higher devotion, introduces the 'celebration of His names and deeds in song,' etc.; these are indicated by the word, devotion, in the instrumental case (in ix, 14) in a secondary sense, and their being the means of the higher devotion is enjoined thereby; and then to supplement the injunction by an arthavâda or recommendation, a complement is added to the sentence in the words "they are in Me, and I in them also." Otherwise, if you take the word, devotion, as having been used in its primary sense of the higher devotion, the sense would be split in two *viz* that worship is to be performed with devotion, and that by worship there will be the rest in Me, (and the sense conveyed would contradict the established fact that the fruit, mukti, results direct from the higher devotion)

As celebration of the names and deeds of the Lord and other acts are only the means of devotion, the secondary application of the word, devotion, to them, as in the case of "ghee verily is length of life" (Taittiriya Samhitâ, II, iii, 2), can be easily grasped by the suggestion of the primary sense. Or, by the derivation "by these is worshipped," the word devotion is applied to them in the same way as is the word *udbhîd*, *i.e.* that by which something, *e.g.* cattle, is dug up, applied to the sacrifice so called (*vide* Âśvalâyana Śrauta Sûtra, IX. viii) Or, again, the use of the word is secondary, because it is read in the class of words denoting worship by "Four kinds of men worship Me" (Gîtâ, vii, 16), as is the case with the word, creation, or because it is associated with the attribute "generous," as the Gîtâ declares: "All these are without exception generous" (vii, 18)—1.

रागार्थप्रकीर्त्तिसाहचर्याच्चेत्तरेषाम् ॥ २ । २ । २ ॥

रागार्थप्रकीर्त्तिसाहचर्यात् Râga-artha-prakîrti-sâbacharyât, through association with celebration of His names and deeds in song, the object of which is affection. च Cha, and इतरेषां Itareṣâm, of the other forms of secondary devotion

2. The celebration of His names and deeds in song has as its object the production of affection for Him; and since the other forms of secondary devotion are associated with such celebration (in the Gîtâ, ix, 14), the same is also their object.—57.

For thus is it revealed.

"Well is the world, O lord of the senses, delighted and filled with love at thy praises" (Cowell) —Gîtâ, xi, 36

Here it is directly revealed that the celebration of His names and deeds has as its object the stirring up of affection for Him. Since they are associated

with it, the same is the stirring up of affection, is the fruit also of the other forms of secondary devotion as mentioned by such texts as "Always celebrating My names and deeds in song, and striving, firm in their vow" (Gītā ix, 14) etc —2

अन्तराले तु शेषा स्युरपास्यादौ च कायदत्त्वात् ॥ २ । २ । ३ ॥

अन्तराले Antarāle in the interval तु Tu, but. शेषा Śeśā the rest स्युः Syuḥ, will be उपास्यादौ Upāsya ādau, in the texts on the objects of adoration च Cho, and also कायदत्त्वात् Kāyada tva't, from their being included in the Brahma Kānda of the Veda

3 The rest (of the secondary forms of devotion) will be found in the interval, and also in the texts on the objects of adoration, as they form parts of the Brahma-Kānda —58

Those secondary forms of devotion which are revealed in the interval between "They worship Me with undiverted minds, having known Me as the origin of all beings and as imperishable" (Gītā, ix, 13) and "Those who worship Me with devotion are in Me and I in them also" (Gītā, ix, 29), are subsidiaries to the higher devotion, just because they are held as by support between the two declarations about the higher devotion, such is the import. These secondary forms of devotion are as follows

- "Always celebrating My names in song, and striving, firm in their vow,
- "And bowing to Me, with devotion, entering in deep meditation, they serve Me variously" (Gītā, ix, 14)
- "And others too serve Me, sacrificing with the sacrifice of knowledge,
- "Some in unity, some in plurality, some variously in My manifold character" (ix, 15)

Similarly,

- "Those who serve Me, thinking on nought besides
- "To them ever attached to Me, I preserve and secure prosperity" (ix, 22) —

Similarly,

- "Those attached to the gods go to the gods, those attached to the pitris, go to the pitris,
- "Those sacrificing to the elements go to the elements, those who sacrifice to Me go to Me also" (ix, 25)
- "A leaf a flower, a fruit, or a handful of water whoever offers to Me with devotion
- "The same offered in devotion I eat from him whose soul is at rest" (ix, 26)

Similarly,

- "Whatever thou doest whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest,

Whatever penance thou doest O son of Kuntî, give it all over to Me” (ix, 27).

“Thus shalt thou be delivered from the fruits, good or evil, whose stems are in thy acts” (ix, 28).

Here (i) ‘celebration’ means the recitation of His names. And (ii) striving for the sake of devotion, although it is a common thing in life, is mentioned here, as the topic is the declaration of the subsidiaries to devotion (iii) Firmness in vow consists in the observance of fast on the eleventh day of the moon, etc in a spirit of devotion. (iv) Bowing is the operation of the raising of the hands to the head, etc. in token of self-abasement. And the (v) sacrifice of knowledge is twofold : distinguished as the superior and the inferior according as it has the unity or the plurality as its object. (vi) Thinking on nought besides is the contemplation and constant remembrance of Him alone. (vii) Sacrifice is worship, so is also the (viii) offering of a leaf, etc., in the name of the Lord. The (ix) giving over of all is the giving over of all actions prescribed and prohibited to the Supreme Lord.

Not only are these the only subsidiaries, but those other observances which are contained in such revelations about service or adoration as “Let one serve Manas as Brahman” (Uhhândogya Upaniṣat, iii, 18), “Among the Âdityas I am Viṣṇu” (Gîtâ, x, 21), etc., are also the subsidiaries of devotion. If you ask, why? We reply, because even the entire Brahma-Kâṇḍa of the Veda is declaratory of devotion and its means.—3

ताभ्यः पावित्र्यमुपक्रमात् ॥ २ । २ । ४ ॥

ताभ्यः Tâbhyah, by these पावित्र्यम् Pâvityam, purity. उपक्रमात् Upakramât, from the introduction.

4. By the secondary forms of devotion purity is produced, as is seen from the introduction.—59.

“By these” i. e., by the secondary forms of devotion, is produced “purity”. i. e., the destruction of sins which are the cause of the impurity of the internal organ. This destruction it is which is the doorway to the higher devotion. How? because they are declared after introducing the subject by the words “this is purifying, excellent” (Gîtâ, ix, 2); because devotion is an attribute of the internal organ. because purity is an intimate and not an extraneous means of devotion.—4.

तासु प्रधानयोगात् फलाधिक्यमेके ॥ २ । २ । ५ ॥

तासु Tâsu, in them. प्रधानयोगात् Pradhâna-yogât, from the conjunction of the principal, i. e., the higher devotion फलाधिक्यम् Phala-âdhikyam, excess of fruit. एके Eke some.

5 Some infer an excess of fruit from the conjunction of the principal with these —60

Some teachers consider that when the subsidiary character of these very practices, e. g., celebration of His names, etc., is established from the context,

etc, in such texts as 'Whoever offers to me with devotion' (Gītā, ix, 26) 'Bowling to me with devotion' etc, the additional mention of the conjunction of devotion therein is intended to imply an excess of fruit in the performance of these practices by those in whom devotion has been aroused —5

नास्नेति जैमिनि सम्भवात् ॥ २ । २ । ६ ॥

नाम्ना Nāmna, as a name इति Iti thus जैमिनि Jaiminih the sage of that name सम्भवात् Sambhavāt from possibility

6 Jaimini interprets it as a name, from the possibility (of the co existence of the fruit and the employment of the means in the same subject) —61

The teacher Jaimini considers that, their subsidiary character having been established, since, as in the case of 'Let one who is using a spell against an enemy sacrifice with the svena (Avalāyana Branta Sūtra IX, vii) etc, there is the possibility of explanation in the sense of co existence (of the act and the end) in one and the same subject, in this way 'Let one accomplish the higher devotion by the celebration of His names with devotion, by giving with devotion,' etc the word devotion is intended otherwise, i.e., as a name, and is not intended to imply a different fruit as such an interpretation would violate the law of parsimony —6

अत्राङ्गप्रयोगानां यथाकालसम्भवो गृहादिवत् ॥ २ । २ । ७ ॥

अत्र Atra, here अङ्गप्रयोगानां Anga prayogaṇām, of the employment of the subsidiaries यथाकालसम्भव Yathā kāla sambhavah, according to time and necessity गृहादिवत् Gṛiha ādi vat as in the case of a house, etc

7 Here the employment of these subsidiaries is to be according to time and necessity —62

There are three alternatives, viz the performance of the celebration of His names, bowing to Him, etc may be simultaneous or it may be of any one of them singly or it may be of all of them one after another Of these in the first alternative, the non performance of even any one of them would entail the failure of all the rest in the second it would be a law of nature that a diversity of causes produced one and the same effect while the third is contrary to the meaning of the text and would also on the ground of redundancy entail the non performance of the others after one was performed and the higher devotion was produced thereby Therefore these different subsidiaries would be the cause of mutual opposition and futility Such is the *prima facie* conclusion (pūrvapakṣa)

But the (siddhanta) established truth is that all of them without exception are the means (towards the higher devotion) as there exists the evidence that such is the case while there exists no evidence to prove the necessity for their simultaneous performance There should be simultaneous performance of only those, of which e.g. perfume flower, incense, lamps, oblations etc the simultaneous use is enjoined in the Śāstras But of the others the perform

ance is to be according to time and according to necessity as in the building of a house, etc., i. e., just as the collection of the materials for a house such as thatching grass, posts, etc., is made sometimes all at once and sometimes in succession; and it does not follow from this circumstance alone that the thatching grass, etc., are not the material causes of a house. It follows therefore that the production of the higher devotion takes place through all the subsidiary means when they have shown their respective efficacy by causing the destruction of such sins as they are severally competent to destroy. And so it is declared (Gītā, vii 19)

“ At the end of many births, he who has knowledge attains Me ”.—7

इश्वरतुष्टेरेकोऽपि बली ॥ २।२।८॥

इश्वरतुष्टेः Íśvara-tusteh, from the pleasing of the Lord एकः Ekah, a single one अपि Api, even. बली Bālī, strong.

8 Through the pleasing of the Lord, even one, being strong, may be effectual —63.

Among these subsidiaries, whichever one becomes strong by exceeding performance, that, even though single, prevails towards the evolution of the higher devotion by producing the pleasure of the Supreme Lord. Just as an earthly lord is not pleased even by the careless services of a number of servants, but is pleased by even a single servant by whom the act of the shampooing of his feet is performed regularly with hearty zeal; so is it here

Even by any one or other of the subsidiaries, celebration of His names etc., resolutely practised, devotion is attained, through the favour of the Lord; as it is declared, for instance

“ Taking up the practice of knowledge, get thy mind always fixed on Me;

“ Having thy mind fixed on Me, all difficulties, through My favour, shalt thou cross over ” (Gītā, xviii, 57).

Likewise such special strength may be caused in some one of the means by a certain time, etc. As for instance:

“ By meditation in the Kṛitā, by performing sacrifices in the Tīrtā, by worship in the Dvāpara,

“ What one obtains, that one obtains in the Kālī by celebrating Keśava in song ” (Brahma Purāṇa, xcvi, 166)

Not need any confusion of effects be apprehended, because the celebration of His names and the other means are individually as such the means towards the evolution of the devotion to be produced by each of them singly when it is strong.—8

If you ask, does every one of the subsidiaries included in the celebration of His names, etc., need purity (*vide* aphorism 59) as the doorway through which to cause the appearance of the higher devotion or do any of them have any other doorway? The author replies

अब्रन्धी, र्पणस्य मुखम् ॥ २ । २ । ६ ॥

अब्रन्ध A brandhab, non existence of bondage अर्पणस्य Arpanasyn, of surrender of all actions to him मुखम् Mekham, entrance

9 The non existence of bondage as the result of the surrender of all actions to Him is the only entrance —64

The only entrance for the appearance of devotion is the non existence of bondage consisting in the non production of their respective fruits (i. merits and demerits) by actions, good and evil, which have been surrendered to the Lord As it is declared

"Thus shalt thou be delivered from the fruits good and evil, whose atoms are in thy acts (Gītā, ix, 28)

The formula for this surrender of actions is given in another Purāṇa

"Voluntarily or even involuntarily whatever I do good or evil

'All that is surrendered to Thee I do it as impelled by Thee

Nor would one surrender entrance means acting as he pleased without any risk of consequences because by virtue of his acting under His impulsion the absence of sinful conduct also should form a subsidiary to the act of surrender as says the Smṛiti "Relying on the support of the Veda, let no one be attached to sinful acts' Therefore, purity must have something other than purity of action as the object of its reference

Here by good action is to be understood such action as is prescribed for one's particular stage of life for daily or for occasional performance From the thorough observance of the stages of life result such fruits as the world of Brahman, etc., on the attainment of which deity takes place in obtaining mokṣa, such as these are therefore bondage But when surrendered to Brahman, they do not, as is well known produce their fruits Similarly, in the case also of optional acts and sinful acts performed whether voluntarily or in ignorance, there is the same non existence of fruit when they are afterwards surrendered to Him —9

Now, among the secondary forms of devotion themselves, their individual distinctions are going to be considered Therein, as regards meditation or contemplation (vide aphorism 58), is it to be restricted only to those of the characteristic forms of the object of devotion such as are described in the Śrīti and the Smṛiti, as for instance

"That golden Person who is seen in the sun, with golden beard and with golden hair etc" (Chhāndogya Upaniṣat I, vi, 6)
and likewise

"Ever is to be meditated on as residing in the centre of the orb of the sun,

Nārāyaṇa, seated on a lotus seat,

Wearing bracelets and mākara earrings, bearing a crest,

Decked with a string of pearls round the neck, having a form of gold, and holding a conch and discus" (Nāṁāda Pañcharātra, xi 71).

Or is it to be restricted to the full manifestations, etc. of the Supreme as revealed elsewhere? Here as a limitation of meditation *prima facie* is suggested through the revelation of the special forms of the object of meditation, it is declared by the author.

ध्याननियमस्तु दृष्टसौकर्यात् ॥ २ । २ । १० ॥

ध्याननियमः Dhyāna-niyamaḥ, limitation of meditation. तु Tu, but. दृष्ट-सौकर्यात् Dṛiṣṭa-saukaryāt, on account of the facility of the performance of meditation on a form which has been seen.

10. But the limitation of meditation is on account of the facility of its performance on a form which has been seen.—55.

The declaration of the limitation of meditation as regards the forms to be meditated on has as its object such forms as have been seen, because were the objects manifold, distraction of mind would be possible. Therefore it is to be known that the declaration of limitation is merely for the sake of facility, as, if the objects of meditation were such forms as had not been seen, there might arise the risk of an option and other distractions. It follows therefore that meditation may have as its object all manifestations of the Lord, partial, full, or formless, according as these have been revealed. Hence it is that the milkmaids as well as Sīsupāla and others attained the fruit which is hard to attain by meditation, even without observing the above limitation of meditation (*i.e.* even without meditating on the forms of the Lord as described in the Śruti and the Smṛiti) —10.

तद्यज्ञिः पूजायामितरेषां नैवम् ॥ २ । २ । ११ ॥

तद्यज्ञिः Tat-yajñiḥ, that yaj-to sacrifice पूजायाम Pūjāyām, in worship. इतरेषां Itaresām, of the other sacrifices. न Na, not एवम् Evam, so

11. The root yaj-to sacrifice there is in the sense of worship ; (because its sole reference is the Lord ; this is) not so in the case of the other sacrifices.—66.

The doubt is whether the verb yaj-to sacrifice [used in "those who sacrifice to Me, go to Me also" (Gītā, ix, 35) has reference to such sacrifices as the well-known jyotiṣṭoma, etc., or whether it denotes worship. In regard to this doubt we say that this verb yaj-to sacrifice has been used in the sense of worship alone. How is this known? you ask. We reply that by the injunction "Let one worship Viṣṇu," etc daily and optional worship has been prescribed in which the object of worship as expressly declared is Viṣṇu, and that in the text of the Gītā under consideration all that is enjoined is merely that the worship so prescribed is a subsidiary means of the higher devotion, and not that in this worship the object of worship is Viṣṇu. In the case of the other sacrifices, on the other hand, it is nowhere revealed that they are perform-

ed in reference to the Lord. If then they were to be denoted by the verb *yaj* to sacrifice in the text of the Gîth we are discussing, we would have to supply both that they were performed in reference to the Lord and also that they had connection with devotion in which case the text would have spoken in two sentences instead of one as it has done.

Now if you say that there may be some connection with devotion of the sacrifice which is enjoined in "To Viṣṇu Urukrama he brings forth progeny or an oblation of milk not better", etc., (because the word Viṣṇu is expressly mentioned there) we reply, that is so, because optional acts (undertaken with a particular end in view, as in this case, for the birth of a child) are by their fruits themselves rendered free from desire, while in the case of a daily worship the occasion or reason for the performance of which is the preservation of life, there is no bar to the existence of connection with devotion thereto, and it requires no stretch of imagination to see that the presence of this connection is continual, since the worship is obligatory for daily performance. Hence in the censure in the Mokṣa Dharma section of the Mahābhārata of acts of merit attended with injury to living beings it is declared

"The righteous minded Manu declared avoidance of injury in all acts. Men affected by desires slaughter animals on the outer altar. Those who know Viṣṇu sacrifice only in the right way, with paddings and flowers. Such is also the sacrifice recollected in the Smṛiti" (Sānti: Paryan, cclxv, 6870) — 11

Now follow three adhikaranas or sections on the subject of worship

पादोदकं तु पादमव्याप्ते ॥२॥ २॥ १२॥

पादोदके Pāda udakam, water of His foot. तु To, but. पादस्य Pādasya, water for washing the feet. अव्याप्ते: A vyāptiḥ, on account of non-application to all cases

12 But "water of (His) feet" is water for washing the feet, as otherwise it would not apply to all cases where it ought to apply — 67

Thus is it recollected (in Nṛsiṃha Purāṇa, ix, 46) :

"Of the Gangā, Prayāgī, Gayā, Puṣkara, and Naimiṣa,

"These sacred waters of Kṛajāṅgala and the Yamunā,

"The waters of holy places sanctify sinners after a lapse of time,

"The water of the Lord's feet purifies immediately"

Now, here does the phrase "water of the (Lord's) feet" mean water connected with the foot or does it mean water first poured on the feet and then dropped therefrom? Such being the doubt, we say that "water of the feet" means nothing more than water for washing the feet. How is this known? you ask. We reply that otherwise the phrase would not be applicable to some cases which ought to be included. For, this direct connection of the Lord's foot with water is not possible, nor even through the incarnation, because in the case of the incarnation also it is impossible that this should be always in

the presence of the performer of the ceremony. But through connection of the water with the feet of the image which is the immediate basis of the worship, there might be, you may say, a transference of that connection to the Lord's feet ; we point out that even in that case, there could be no such transference, inasmuch as images both consecrated and unconsecrated are invoked for the purpose of worship, and further in such cases of worship as the Śāligṛāma Ammonites, etc., there is a total absence of feet. Regard being had to the application of the phrase to these cases, let it mean simply water for washing the feet, as otherwise you will have to imagine very remote connections such as, e. g., through the image, etc.—12.

स्वयमर्पितं ग्राह्यमविशेषात् ॥ २ । २ । १३ ॥

स्वयम् Svayam, himself. अर्पितं Arpitam, offered. ग्राह्यम् Grāhyam, may be taken. अविशेषात् A-viśeṣāt, from absence of distinction

13. What is offered (by the worshipper) himself may be taken (by him) ; as there is no distinction (intended between worshippers in general and the Sātvatas).—68.

What is offered to the Lord at a worship, e. g., eatables, garlands, etc., is ordained as having to be finally disposed of by distribution among the votaries, etc., by such texts as " Viṣṇu-offerings to the Sātvatas". Now here from the very fact that to be a Sātvata (i. e., a prince of the Sātvata clan) is not intended to be a special qualification, the offerings can be taken also by the devotee of the Lord himself, i. e., can be appropriated to his own use by eating, wearing, etc., Such is the meaning. The injunction about the final disposal of the offerings is fulfilled even if the worshipper takes them himself. But trickery in religious matters is certainly to be avoided. Just as even of the cake offered in reference to Agni, etc., there is a final disposal according to the latter part of the mantra " He puts the offering to Agni Svistakṛit from the upper half ; the four priests, with the institutor as the fifth, eat the cake " (Āpastamba Śrauta Sūtra, III, i, 2), so also is the final disposal under consideration quite in accordance with the injunction. Otherwise, one could not finally make over the offerings even to the Sātvatas ; as they are property belonging to another. If you say that one can give them to the Sātvatas from the injunction ; we reply, No, for the exclusion of one's self is not declared in the injunction (so that if one could give them to the Sātvatas one could also take them for one's self, but to this you object). If you rejoin that there is the exclusion of one's self, as otherwise injunctions such as " Let one give to the Brāhmaṇas ", etc., would entail giving to one's self also from one's being a Brāhmaṇa ; we reply, No, because the giving consists in the transference of the right of ownership to another by the destruction of one's own rights of ownership in the thing given. Nor is such exclusion of one's self appropriate in the final disposal of the offering at the close of a ceremony. From seeing the final disposal of even the cake to the performer of the ceremony, we infer that, like purchase, the final disposal also truly is a means of transferring ownership. So then where there is an absence of any other sātvata or devotee, there the futility of the injunction is certainly to be avoided even by the per-

former himself taking the offerings. Similarly is the injunction to be understood also in regard to keeping the water for washing the feet, etc., offered by himself. Moreover, the declaration "He is a thief indeed who enjoys objects given by the gods not having offered these to them" (Gītā, iii, 12) is in our favour, as it clearly implies the enjoyment of things previously offered to the gods. Here the agent being the same in the two clauses, it is perceived that the object also must be the same, when the ownership implied in the one clause is lost by the act of giving implied in the other clause, since notion denoted by the negative prefix 'not accompanied by the infinite verbal termination 'ing' in a *pradāya*, not having offered must have syntactical connection with the action denoted by 'enjoys' by way of co-existence in the same subject, as there is no evidence to show that the things mentioned by 'objects given by the gods' are other things of the same kind as those mentioned in the remainder of the sentence. Therefore it is to be considered that even offerings made to the gods may be enjoyed by the offerer in the absence of any hindrance - 13

निमित्तगुणव्यपेक्षादपराधेषु व्यवस्था ॥ २ । २ । १४ ॥

निमित्तगुणव्यपेक्षात् *Nimitta-guna-vyapekṣāt*, from reference to the occasion and nature अपराधेषु *Aparādheṣu*, in the case of failings, faults, offences व्यवस्था *Vyavasthā*, regulation

14 The regulation in the case of 'failings' is with reference to their occasion and nature — 69

After introducing the subject with the words "Those failings in the worship of the gods are enumerated to be thirty two" (*Varāha Purāṇa*, cxxiv, 4) the thirty two failings and their several expiations are laid down. Here the doubt arises whether the abandonment of all failings is a part of the worship, or whether the abandonment of some of them is a part of the worship, and of some of them an end in itself. In regard to this doubt it is declared —

"Whatever man worships Me with a flower unfit for use in worship,

"His fall I declare, which hear thou, O Vasuadhara."

Varāha Purāṇa, cxxiv, 65

Here flowers unfit for use having been thrown overboard, they are not a subsidiary means of worship. But, when they are offered by mistake, etc. in going through the course of the worship, there is an expiation which has reference to that occasion. Where, again, one commits the failing of breaking the course of the worship according to the declaration "Who offers incense to Me not having offered perfume and garlands" (*Varāha Purāṇa*, xxv, 36), as the course prescribed in the case of each worship is a part of the worship, it is to be considered that the expiation thereof is a part of the worship, because there is thereby the removal of the worship's being defective in a part. Where it is heard, without the mention of worship, "But whoever approaches Me, not having chewed the stick with which to brush the teeth" (*Varāha Purāṇa*, cxxvi, 1), there it is manifest indeed that the avoidance of the failing is an end in itself. Such is then the regulation in regard to expiations — 14

Thus the connection of worship with devotion being established, the author declares that by "A leaf, a flower, a fruit, a handful of water" (Gītā, ix, 26) it is laid down that every offering intended for the Lord is a subsidiary means of devotion.

पत्रादेर्दानमन्यथा हि वैशिष्ट्यम् ॥ २ । २ । १५ ॥

पत्रादेः Patra-âdeḥ, of a leaf, etc दानम् Dānam, offering. अन्यथा Anyathā, otherwise. हि Hi, for. वैशिष्ट्यम् Vaiśiṣṭyam, qualifiedness.

15. The offering of a leaf and of all else (is meant in the above text of the Gītā); for, otherwise, the offering mentioned by it would be qualified—70.

The injunction in the Gītā that they are the subsidiaries of devotion is not confined to the offerings of the four articles mentioned therein, but applies to all offerings intended for the Lord which have been declared by such texts as :

"Whatever is most desired in the world, whatever else is loved at home,

"That is all to be given to the discus-holding god of gods, to please Him." (Cowell).

Otherwise the offering mentioned in the Gītā would mean only the offering which contained the four things, namely a leaf, etc In that case, as the injunction would imply the offering of each of the four things separately, the sentence, instead of being one, should have been split into four. Therefore it is proper to hold this view only of the text that by the declaration of "A leaf, etc," it re-enforces the offering elsewhere laid down, and then enjoins its being a subsidiary of devotion, just as by the text "He wears the sacred thread over the left shoulder" (Taittirīya Samhitā, II, v, 11) the obligatory duty of wearing the sacred thread over the left shoulder is enjoined as a subsidiary of the darśa sacrifice.—15.

सुकृतजत्वात् परहेतुभावाच्च क्रियासु श्रेयस्यः ॥ २ । २ । १६ ॥

सुकृतजत्वात् Sukṛita-ja-tvât, from being produced from good works. परहेतुभावात् Para-hetu-bhâvât, from being the cause of the higher devotion. च Cha, and. क्रियासु Kriyâsu, among acts. श्रेयस्यः Śreyasyaḥ, superior.

16. (These secondary forms of devotion are) superior to all other acts, because they are produced from good works, because they are the causes of the higher devotion—71.

These forms of devotion are really superior to all other acts; how?—because they are the causes of the higher devotion, and because they are produced from other meritorious acts. For example :

"Many, being purified by knowledge and penance, have attained to devotion (bhâva) to Me.

"Whoso in what manner approach Me, in the same manner do I attach Myself to them." (Gītā, iv, 10—11.)

The word 'bhāva' also is applied to devotion, as, e. g., in :

"Do not fishes dwell in the water of the Gangā ?

"Do not birds dwell in temples ?

"Being destitute of bhāva (devotion) they do not get the fruit,

"From dwelling in the watering place and in the sacred temple"

Similarly

"Four types of men, all having done good works worship Me, O Arjuna."
(Gītā, vii, 16),

Here (it is declared that) as the secondary forms of devotion are produced from previous good works, they are superior to these

The present aphorism (therefore) declares that the discussion is rightly directed to a Mīmāṃsā of Devotion rather than to a Mīmāṃsā of Karma — 16

But, you may say, among the devotees the relation of the higher and the lower does not exist, if it existed, why is mention made of the four classes as all standing on the same level ? 17

"Four types of men, all having done good works, worship Me,
O Arjuna

"The afflicted, the inquisitive, the entreative, and the wise, O chief of the Bharatas" (Gītā, vii, 16)

To this the author replies

गौणं त्रैविध्यमितरेण स्तुत्यर्थत्वात् साहचर्यम् ॥ २॥ १७ ॥

Gauṇam, secondary त्रैविध्यम् Traividhyam, threefoldness इतरेण Itareṇa, with the other स्तुत्यर्थत्वात् Stuti-artha tvāt, having praise for its purpose साहचर्यम् Sāhacharyam, association

17 The three are secondary, their association with the other, (i. e., the primary) is for the sake of doing them honour — 72

The secondary are the three only, (viz., the devotion of the afflicted, the inquisitive, and the entreative) But the Śruti's associating them with the principal one (in the above Gītā text) is for the purpose of giving them honour, just as is the mention of the ministers in conjunction with the king

And thus the devotion of the afflicted consists in remembering the Lord, celebrating His names etc for the sake of the destruction of sin, deliverance from calamity, etc The devotion of the inquisitive consists in such practices as are performed for the sake of knowledge And again, for example

"Him, this Self, the Brāhmaṇa desire to know by studying the Veda, by sacrifice, by gift, by penance, by fast" (Bṛihad Āraṇyaka Upaniṣat, VI, iv, 22)

Similarly

"Having worshipped Him by their, respective works, men attain perfection" (Gītā, xviii, 48)

- “Who deviates not from the duties of his caste,
 “Who has equal regard for self, friend, and adversary,
 “Who steals not, smites none down,
 “Know him, steady in mind, to be the devotee of Viṣṇu.”

(Viṣṇu Purāṇa, III, vii, 16).

—according to such texts the devotion called the desire for knowledge consists in the performance, for the sake of knowledge, of such acts as the studying of the Veda, etc., prescribed for the respective caste and stage of life of the devotee. (Thus the devotion of the inquisitive is twofold). The devotion called the entreaty for objects of desire is also of two kinds. Of these the one which is cultivated for the sake of the higher devotion has been described before; the other which is cultivated for the sake of kingdom, heaven, etc., is in the form of the celebration of His names, etc. For example :

“Lovely terrestrial objects of desire,—a supreme state to be praised by the denizens of heaven,

“Also nirvāṇa excellent does a man obtain, when Viṣṇu is worshipped by him.” (Viṣṇu Purāṇa, III, vii, 3).

Here the attainment of nirvāṇa is by means of the higher devotion; hence the entreativeness lies in the desire for the higher devotion; because the text conveys the same import, as “And who worship Me, with devotion, they are in Me, and I in them also.” (Gītā, ix, 19)

And what is declared in the Bhāgavata (VII, v, 22-23) :

“Hearing, celebrating, remembering Viṣṇu, serving his feet,

“Worshipping, praising, serving, befriending, consecrating one’s self,

“If this ninefold devotion is yielded by a man to Viṣṇu.”

all that is to be appropriately distributed among those very (four) divisions of ours. Even though there is thus a plurality of subjects to which these adjective ceremonials are (simultaneously) distributed, this is no fault.—17.

But it may be asked, when the celebration of His names, etc., have been declared as being the subsidiaries (of the higher devotion in aphorism 58), how can the character of being the principal belong to them in the case of the devotions called affliction, etc.? Such an enquiry being possible, the author declares :

वहिरन्तरस्थमुभयमवेष्टिसववत् ॥ २ । २ । १८ ॥

वहिरन्तरस्थम् Bhir-antara-stham, standing outside as well as inside. उभयम् Ubhayam, both. अवेष्टिसववत् Aveṣṭi-sava-vat, like the Aveṣṭi ceremony and the Bṛihaspati offering in the sacrifice, Vājapeya.

18. (The celebration of His names, etc.) are both outside and inside (the higher devotion), as is the case with the Aveṣṭi and the Bṛihaspati offering.—73.

The celebration of His names, etc., being subsidiaries of the higher devotion, are inside it. They also excel in being outside it, since the Śruti declares that they produce other fruits without being practised as subsidiaries of the higher devotion. Just as the Avayī ceremony included in the Rājashya sacrifice excels in itself becoming the principal through annointment with other fruits without being performed as a subsidiary of the Rājashya, or just as again the Bṛhaspati offering, although it is sometimes the principal, is a subsidiary of the Vajapeya sacrifice, so is it here also, according as the distinction is rendered necessary by the existence or non-existence of sufficient reason for it. Similarly, according to the declaration :

"Through inattentiveness of the performers of some rite, if anything fails in sacrifices,

"Through the remembrance of Viṣṇu alone that will be complete, so says the Śruti"

the remembrance of Viṣṇu (for example) can be practised as an occasional subsidiary of all rites, hence it is a subsidiary by nature. And this subsidiary character is not opposed to its being the principal in relation to the fruit of heaven, etc. (which it is also competent to produce) — 18

Same special feature of the devotion of the afflicted is now considered

स्मृतिकीर्त्यौ कथादेशचात्तौ प्रायश्चित्तभावात् ॥ २ । २ । १६ ॥

स्मृतिकीर्त्यौ Smṛti-kīrttyoh, of the remembrance of the Lord and the celebration of His names कथादेश Katha-śeṣh, of discourses about Him, etc. च Cha, and चात्तौ Ārttan, in the devotion of the afflicted प्रायश्चित्तभावात् Prāyashchitta bhāvāt, being of the nature of expiation

19 (The inclusion) of the remembrance of the Lord and the celebration of His names and of discourses about Him, etc., in the devotion of the afflicted is on account of their being of the nature of expiation — 74

The inclusion of the remembrance of the Lord, the celebration of His names, discourses about Him, having to Him, etc. in the devotion of the afflicted is made because they are declared to be the causes of the abolition of sin and such sins to those suffering the afflictions of hell produced by those sins. For example

"Severe in the case of serious sins, light also in the case of light sins,

"Expiations, O Maitreya, have been declared by Mann and others

"Expiations infinite, whether penances, good works, or the like,

"Whatever they be, superior to them all is the constant remembrance of Kṛiṣṇa" (Viṣṇu Purāṇa, II, vi, 32, 33)

Agam

"The celebration of whose names, with devotion, is the excellent con-
summer,

“O Maitreya, of all sins, as fire is of metals.” (Viṣṇu Purâṇa, I, vii, 9).

Similarly :

“The observance of all the stages of life, bathing in all holy waters,

“Is not so fruitful, O Santi, as is the discourse about Nârâyana.

“Purified in body have we become by hearing this discourse, from the beginning,

“Whose subject is Nârâyana, which confers merit, and abolishes all sins.”

Mahâbhârata, Śânti Parvan, Mokṣa Dharma, cccxlv, 13305-13306.

Therefore their inclusion in the devotion of “affliction” is quite right.

—19.

भूयसां ननु ष्टिति रिति चेदाप्रयाणमुपसंहारान्महत्स्वपि ॥

२।२।२० ॥

भूयसां Bhuyasâm, of the more severe expiations. अननुष्टितिः An-anuṣṭ-
hitiḥ, non-performance. इति Iti, thus. चेत् Chet, if. आप्रयाणम् A-prayâṇam, till the
passing away. उपसंहारात् Upasamhârât, from ending. महत्सु Mahatsu, in the case
of more serious sins. अपि Api, also.

20. If (you say that this would imply) the non-performance of the more severe expiations, (we reply, No), because from their (i.e. of the supposed lighter expiations, e.g. the remembrance of the Lord, etc) ending at death, they are efficacious in the case of the more serious sins also, or they are included among the more severe expiations also. —75.

You may say, “So be it ; since the opposite would be contrary to reason, it is proper to hold that the above declarations must have reference to very light sins only ; otherwise all those expiations which involved considerable hardship in their performance would not be performed and would so far have become unauthoritative.” We reply that such is not the case ; since in the acts included in the devotion of the afflicted there is also an excess of hardship, inas-
much as the Smṛiti enjoins their (continuance till and) conclusion at death. For example—

“Therefore, day and night, remembering Viṣṇu, a man, O Muni,

“Does not go to hell, being purified and having all his sins destroyed.”

(Viṣṇu Purâṇa, II, vi, 29).

According to this declaration the conclusion of the practice of the means (i.e. remembering the Lord, etc.) is to take place at death in unbroken continuity with its commencement, since the commencement and the conclusion must have the same sense (and therefore as no particular time is fixed in the above text for the commencement of the practice, so no particular time can be fixed for its conclusion). Such is the import. Nor is any time specified for

the commencement whereby, from the contradiction to that, the conclusion could have a different sense also (and refer to any particular time) And thus, as all are alike in point of hardship, unauthoritativeness in the shape of non-performance does not, as supposed, attach to the other expiations

"At morning, at night, at sunset, noon, etc., remembering" (Viṣṇu Purāṇa, II, vi, 35) which divides the practice of the 'māns into certain periods, is nothing but a repetition (annvāda*) Nor again does this belong to a section of the Smṛiti dealing with one who is repentant as its subject-matter Since the (preceding) declaration

'Sin having been committed, in whomsoever man repentance arises,

"His best expiation is the one remembrance of Hari"

Viṣṇu Purāṇa, II, vi, 34

also is a repetition (annvāda) of that repentance which is a subsidiary of all expiations, the declaration contains a repetition also of that "one" expiation which is independent of the other expiations and which logically follows from the context Otherwise, the sentences would be different, and would have each a specified subject-matter of its own** Therefore, the preceding declarations (Viṣṇu Purāṇa, II, vi, 32, 33, etc.) are not arthavādas or recommendations inasmuch as they are comprehended within the reference of the relative pronoun 'which' and are accordingly repetitions (annvāda) of the several injunctions to which they are respectively appropriate Hence it is that elsewhere also the continuity of the practice of the means has been declared by such declarations as

"The omisarios, (of Yama), their stives and fotters, nor Ynma, nor ngun the torments of hell

"Have power against him whose soul is always dependent on Kṛṣṇa

"The names of the deities ordained let him celebrate at all times, in all places",

"No impurity belongs to him, as He is the purifier"

Viṣṇu Purāṇa, III, vii, 34, 35 — 20

लघ्वपि भक्ताधिकारे मंहृक्षेपकमपरत्तर्वहानात् ॥ २ । २ । २१ ॥

लघु, Laghu, a little, trifling अपि, Apī, even भक्ताधिकारे Bhokta ndhikāre,

"The arthavāda is properly a perukelviś antōrosment of a previous injunction It gives the purpose of the injunction and illustrates its power by positive or negative examples Thus there is an arthavāda for the Sarva-jit conceives (Tendya Br xvi, 7, 7), Verily, by the sarva-jit the gods conquered all It is for the attainment of all for the conquest of all by this means, obtains all conquers all The arthavāda is the reiteration or re-enunciation of an injunction It may be with further details but without dwelling on the purpose of the injunction itself Thus after the injunction 'he is to offer the agni-hōtra' we have an arthavāda 'he offers it with curds (this is a yajñavāda); or again we have an injunction let him who desires prosperity offer a white goat to Vayu followed by the arthavāda 'the wind (Vayu) is the wisest of gods' (Taitt. Samh III, 4, 5) this is a stutya arthavāda — Cowell

"is the first part clearly declares what had been already enjoined (i.e. that repentance is necessary in every expiation) and it is therefore an arthavāda and the second part must also be an arthavāda unless we are to suppose that the two parts of the sentence (although connected by yet and (and) are different; the one being an arthavāda or simple reiteration and the other an arthavāda" — Cowell

in the case of the devotees, where devotees are concerned. महत्क्षेपकम् Mahat-ksepakam, destructive of great sins. अपरसर्वहानात् Apra-sarva-hānāt, from the abolition of everything else.

21. Even though it is trifling, it is sufficient to overthrow great sins, where devotees are concerned, since there is therefrom the abolition of all other expiations.—76.

Even though trifling, the remembrance of the Lord, the celebration of His names, etc., (practised) for once only, become the overthrowers, i. e., the destroyers, of even great sins; since thence there is the cognition of the abolition characterised as abandonment of all the other expiations, where the devotees are concerned. Such is the meaning. As it has been sung :

“ Abandoning all duties, fly to Me as thy one refuge ;

“ I will deliver thee from all sins, grieve not ”. (Gītā, xviii, 66).

For here the meaning is not that the flying to the Lord is to be preceded by the abandonment of acts which are ‘ optional ’ * and in which one may engage from desire ; because, as there is no sin in the abandonment of ‘ optional ’ acts, what is to be removed by the Lord ? Now, if you say that there may be a different sin which is to be destroyed ; we demur, as the supposition would entail that the abandonment of ‘ optional ’ acts would have the object called *adriṣṭa* (demerit, lit. unseen) as its fruit (whereas the very nature of an ‘ optional ’ act is that it is such as one need not perform unless one desires the particular fruit which it is to produce ; so that the fruit of such an act cannot be *adriṣṭa* (lit. unseen, merit) but is always one which is previously known.

Nor is its meaning that the flying to the Lord is to be preceded by the abandonment of even ‘ daily ’ and ‘ occasional ’ acts ; for, if there is any positive injunction in favour of their abandonment, no sin accrues therefrom ; what is to be removed ? Now, if you say that there is no such injunction ; we reply, Do not say so, as the very declaration of the Gītā and the like contains such an injunction, and consequently the act, (i. e., abandonment) so enjoined cannot produce any sin.

If you say that after describing the sannyāsin (ascetic) by *anuvāda* by the phrase “ abandoning all duties ”, the declaration of the Gītā has reference to him as its object ; we reply, No, for, the Smṛiti lays down expiations, etc., for the sannyāsins, such as that in the case of their breaking the vow by connection with women, etc., and as consequently there would arise the possibility of the alternative performance of the remembrance of the Lord and the other subsidiaries of devotion, or of the expiations, etc., prescribed, there would also arise the possibility of the non-performance of the more severe expiations as you feared

* “ Ceremonial works are of three kinds, ‘ constant ’ ‘ occasional,’ and ‘ voluntary ’. The ‘ constant ’ are those continually enjoined through a Brahman’s (sic a twiceborn’s) life, as the daily and fortnightly offerings. the ‘ occasional ’ are enjoined on certain occasions, as recovery from sickness, an eclipse, etc., the ‘ voluntary ’ are directed to some special end, as ‘ let him who desires heaven offer the jyotishtoma ’. It is generally held that the first two are positive duties and cannot be omitted without sin ; but their performance does not produce bondage by causing merit in the offerer. The ‘ voluntary ’ offerings necessitate a future reward, and as they thus produce bondage, they should be avoided by the devotee. Sandilya, however holds that even ‘ constant ’ and ‘ occasional ’ works, as well as ‘ voluntary ’, produce ‘ merit,’ and so tend to cause bondage, unless they are surrendered in faith to Iswara ”.—Cowell on aphorism 64.

before (vide aphorism 75) 'Nor can this defect be avoided by assuming the nabroken continuity of the practice of the acts of remembrance, etc., because even a trifling practice (e g, one remembrance) is capable of destroying great sins (in this case also), according to such declarations as

"Even though filled with a great sin, if he meditates on Viṣṇu for the twinkling of an eye,

"The ascetic becomes again the purifier even of those who purify the company in which they dwell" (Cowell)

Moreover, by reason of its being nowhere near (in the context), the stage of life called sannyāsa or renunciation of the world, ought not to enter the mind at all (in the present discussion). Therefore, just as in the world when one says to another "Leaving all others have faith in me, I will destroy all your troubles," the abandonment of all other means of destroying troubles is understood, so from the declaration itself quoted above the abandonment of other means of destroying internal sins is understood

Although this declaration which to a certain extent enjoins sannyāsa or the renunciation of the world is read in the same chapter, the chapter as a whole has not sannyāsa as its subject-matter, because the general subject (prakaraṇa) and the context (sambandhāna) are of superior force in determining the sense. Moreover, in this chapter, by such passages as :

"The surrender of optional acts the sages know to be sannyāsa "

Gītā, xiii, 2

it is the abandonment of optional acts that has been declared and not the stage or order of life called sannyāsa. Likewise the single remembrance, etc., have as their only object of reference that person who, along with the resolution to abandon all other expiations, desires to pass over affliction solely by means of the Lord's names, etc

And thus these various objections cannot also *simultaneously* apply to us, as they relate to different subject-matters

Nor again can there be non performance of those expiations which involve considerable hardships through any fear of pain, because abandonment like that is to be avoided according to :

"Whatever not a man abandons, through fear of bodily pain, for the sole reason that it is painful,

"Having made "abandonment of passion," he does not get the fruit of abandonment" (Gītā, xvii, 8)

Such texts as

"The very terrible sin of men in the Kali age which gives them the pain of hell,

"At once gets dissolved when once He is remembered "

Viṣṇu Parāṇa, VI, vii, 10

are directed to the remembrance of the Lord as their subject-matter

Similarly, the reference to devotion as the subject-matter is made manifest by,

“ Even if a man of very wicked life worships Me, worshipping none else,

“ He is certainly to be esteemed virtuous, for he has resolved aright.

“ Speedily he becomes of virtuous soul, he attains eternal peace ;

“ Be assured, O son of Kuntî, My devotee never perishes ”,

Gîtâ, ix, 30, 31.

and so also by such texts as :

“ The inhabitants of hell cried out “ O Kṛiṣṇa ”, “ O Naraśimha ”;

“ Thus was Viṣṇu celebrated by those in hell with devotion ;

“ All the infernal tortures of those great souled ones were destroyed. ”

Nṛisimha Purāṇa, viii, 28, 29.

Here it is perceived that the celebration consisted in the mere pronunciation of the names, but not that, by a word in the first case-ending (celebrated) “ etc,” (e. g. remembrance, worship and the rest) is as a rule implied —21.

तत्स्थानत्वादनन्यधर्मः खले वालीवत् ॥ २१ ॥ २२ ॥

तत्स्थानत्वात् Tat-sthāna-tvāt, from standing in its place अनन्यधर्मः An-anya-dharmah, not requiring the characteristics of the others. खले Khale, in a thrashing floor. वालीवत् Vāli-vat, like the post

22. Because it stands in their place, it does not require their characteristics, just like the post in a thrashing floor.—77.

In such declarations as “ His best expiation is the one remembrance of Hari ” (Viṣṇu Purāṇa, II, vi, 34); the characteristics of the other expiations are, however, not to be understood by extending the application of the name ‘expiation’; because it stands in the place of expiation, i. e., because it is enjoined in the place of expiation. Such is the meaning. Just as, in the injunction, “ The post in a thrashing floor is the sacrificial post,” (Āśvalāyana S’rauta Sūtra, IX, vii), there is the injunction for the use of the post in a thrashing floor as serving the purpose of the sacrificial post in tying up the animal, and there is no suggestion that the post in the thrashing floor to be so used should possess the characteristics of a sacrificial post, e. g., octagonal shape, etc.; so here the characteristics of an expiation such as the cutting of nails, hair, etc., do not make their appearance.

Not is it to be said that the celebration of His names, etc. also are really expiations, as they are the causes of the destruction of sin. For it is to be considered that the word, expiation, is applicable in its primary sense to that which is of the form of penance, and that elsewhere it applies in a secondary sense,—according to the declaration :

“ Prāyaś is said to be a name for penance, chitta is said to be certainty ;

“ It is recollected that prāyaśchitta (expiation) is an act connected with penance and certainty ” (Angiras Smṛiti).—22.

Now, as the subsidiaries are invariably present in the province of the principal, the province thereof is considered.

अनिन्द्योन्यधिक्रियते पारम्पर्यात् सामान्यवत् ॥ २१ ॥ २२ ॥ २३ ॥

अनिन्द्योनि Ā nindyō yoni, down to the lowest born; अधिक्रियते Adhukriyate, are included in, or are entitled to enter, the province of the higher devotion पारम्पर्यात् Pāramparyāt, at second hand, from one another सामान्यवत् Sāmānya vat, like universal knowledge

23 (The province of the higher devotion) extends even to the lowest born, from one to another, like universal knowledge — 78

All including the blameworthy Chandāla and other castes are entitled to the practice of devotion since there is no distinction in the universal desire to avoid the afflictions of worldly existence. Now, if you ask, how are these outside the three castes entitled to the practice of devotion, when they are not entitled to the study of the Vedas, to this the other replies "from one to another." According to the principle laid down in "Dharma or duty is the object the characteristic of which is instigation" (Pāra Mimamsa Sūtra, I, 1, 2) and in "Because Brahman is to be known only through scriptures," (Vedānta Sūtra, I, 1, 3), a transcendental object is to be known through the Śruti alone this we do not dispute. But in the case of women, Sūdras, etc., by means of Upaniṣads, purāṇas etc., and in the case of the Chandālas etc., by the succession of instruction, in accordance with the Smṛiti and usage of the excellent, knowledge also becomes really rooted in the Śruti just as is their knowledge of such universal truths as the duty of not injuring any living being etc., or otherwise it would follow that this universal knowledge would not be found in them — 23

अतोह्यविपक्षभावानामपि तल्लोके ॥ २१ ॥ २२ ॥ २३ ॥

अतः Atah, hence हि Hi, verily अविपक्षभावानाम् A-vipakṣa-bhāvanām, of those of imperfect devotion अपि Api, even तल्लोके Tal-loke, in His world

24 Hence verily in His world (is the practice of devotion) even by those whose devotion has not been perfected — 79

Since it is the province of all, therefore verily is recollected the performance of the means of the higher devotion in the world of the Lord, i.e., in the Śveta dvīpa, by those whose higher devotion did not reach the state of perfection in this world. As for example, opening with the words

"To the north of the ocean of milk lies the Śveta dvīpa of great splendor

"There intent on Nārāyaṇa live men bright as the moon,

"They are attached undividedly, and devoted to Paraśakti"

Mahābhārata, Mokṣa, Dharmā, Nārāyaṇīya,

cccxviii, 12778-12779

their practice of the means of the higher devotion is revealed in such passages as

- “ Then those men all together quickly ran up,
 “ Folding their hands, full of joy, shouting salutation only ;
 “ Then I heard a great shout as they were discoursing together,
 “ Lo : offering is presented to that God by those men ”

Ibidem, cccxxviii, 12791, 12792.

It is clear therefore that the province of the higher devotion extends everywhere. Hence it has been aphorised. “The meditation on Brahman, according to the opinion of Bâdarâyana, must be admitted with regard to those also, who are above men, in the scale of evolution; because of its possibility with regard to them also (for they also have an organised body)” (Vedânta Sûtra, I, iii, 26).—24.

Now, you may ask, why is not in His world the practice of the means of the higher devotion by those also whose devotion has attained a state of perfection? With this as an introduction, it is declared :

क्रमैकगत्युपपत्तेस्तु ॥ २ । २ । २५ ॥

क्रमैकगत्युपपत्तेः Krama-eka-gati-upapattēh, from the proof of the successive and single stages or states. तु Tu, but.

25. But (there is not in His world the practice of the means of the higher devotion also by those whose devotion has attained the state of perfection), because there is proof of successive steps and of a single step.—80.

And the word ‘ but ’ is for the purpose of pointing to the doubt which has arisen.

A description of successive steps is revealed in the same Nârâyanaīya (the section relating to the worship of Nârâyana) : where, commencing with the words “ Those who are exceedingly sinless in the world, devoid of virtue and vice ” (Mahâbhârata, Śânti Parvan, cccxvi, 13383), and after describing the progress, by the door of the solar orb, successively into the bodies of Aniruddha, Pradyumna, and Saṁkarṣana, it is declared :

“ Whose minds are at rest in contemplation, who are self-restrained, whose senses are under control,

“ Who serve with undivided devotion, they enter Vâsudeva.”

Ibidem, cccxvi, 13499.

Similarly, it is declared afterwards :

“ But whose merits and demerits have been consumed as fuel, in the world, who are devoid of virtue and vice,

“ Their progress is, as defined by you, successively from one to another.

“ It is in the fourth stage that they attain the highest state.

“ Surely this religion of single-aimed devotion is the highest, and is dear to Nârâyana,

“ Which enables men to attain the immutable Hari, without passing by the three (antecedent) stages.”

Ibidem, cccl, 13548-13550.

This declaration of a single step is rightly established as having for its object of reference the devotion which has been perfected as otherwise there would be contradiction between the two declarations. Therefore the attainment of those respective worlds has reference to those whose devotion has not been perfected — 25

उत्क्रान्तिस्मृतिवाक्यशेषाच्च ॥ २ । २ । २६ ॥

उत्क्रान्तिस्मृतिवाक्यशेषाच्च Utkrānti smṛti vākya-śeṣāt, from the conclusion of the declaration with departure and remembrance च Cha, and

26 (This distinction between perfect and imperfect devotion is proved) also from the conclusion of the declaration with 'remembrance' at the time of the Jīva's journey upwards — 81

In regard to the journey upwards, commencing with "endowed with devotion and the power of yoga," (Gītā viii, 10), it is declared

'Rejoicing the single syllohed Brahman, Aum remembering Me,

"Who goes forth, abandoning the body, he attains the highest state"
(Gītā, viii, 13)

And therein is the conclusion of the declaration

The successive progress is thus declared

"Fire, light, day, bright fortnight, six months of the sun's northern journey,

"Going forth through these, men who know Brahman, reach Brahman,"
(Gītā, viii, 24)

Similarly, where the conclusion of the declaration is

"All worlds up to the sphere of Brahmā, O Arjuna, are of a recurring nature,

"But after coming near Me, O son of Kuntī, there is no re-birth,"

Gītā, viii, 16

there from the introduction with the 'worlds' and also by the force of the word, 'apa,' 'near, in "after coming near Me," the attainment of the worlds near to Him is rightly held to be only for those whose devotion has not been perfected. For him whose devotion has reached the state of perfection, even the going to His world as the fruit is not appropriate, because the fruit of such devotion is imperishable, and also because it is revealed that in His world there is the non-performance of the means. Moreover, if you were to say that from that world itself gradual mukti would be secured to him whose devotion is imperfect, it would entail the futility of the rejunction (in Gītā, viii, 13) about remembrance at the time of the Jīva's departure. Nor is thereby (i.e. by that rejunction) the addition of the higher devotion implied, because there is positive knowledge that the higher devotion is the means of mukti independently of other means, namely

"That supreme Paraṣa, O Pārtha, is to be obtained by devotion independently of any other" (Gītā, viii, 22)

Therefore, even in His world there is the province of devotion. But in the land of the Bâharatas (India) there is the only field for the production of meritorious works, according to the declaration :

“Certainly in no other field are works enjoined to mortals.”

Vîṣṇu Purâṇa, II, iii, 5.

But it has been declared before that devotion is not essentially a meritorious work (and is therefore independent of country). If you say that in other fields the subsidiaries of the higher devotion will not be available; we reply, No, because the principal itself being available, the subsidiaries are available, just like the subsidiary (fire) of the sacrifice of a Nisâda king. Of the S'ûdhas, etc., on the other hand, the forbearance is from works arising out of Vedic mantras, but not from the means of devotion such as remembrance, celebration, etc. When by this much only their eligibility into the province of devotion is fulfilled, it is not right to suppose the application of learning as a preliminary condition —26.

Let then, you may say, even the great sinners be entitled to the higher devotion itself and also to the study of the Veda, etc. which are the subsidiaries of the means subsidiary to the higher devotion. To this the author replies.

महापातकिनां त्वोर्तौ ॥ २ । २ । २७ ॥

महापातकिनां Mhâpâtakinâm, of the great sinners तु Tu, but. आर्तौ Ârtau, in the devotion of the afflicted.

27. But of the great sinners (the province lies) in the devotion of affliction.—82:

And of those who are addicted to sins which are the causes of fall, the province lies only in the devotion of affliction, as an expiation, and not elsewhere, because the destruction of those sins is of more importance than all else, according to the texts such as “Enjoying, one would increase sins.” But on the removal of those sins their competence for the higher devotion is of course established.—27.

Now the consideration of the single-aimed (perfect) devotion may give rise to the doubt whether all religion is different from the higher devotion. The author dispels this demon of a doubt :

सैकान्तभावो गीतार्थप्रत्यभिज्ञानात् ॥ २ । २ । २८ ॥

सा Sâ, it, the higher devotion. एकान्तभावः Eka-anta-bhâvab, single-aimed state of devotion. गीतार्थप्रत्यभिज्ञानात् Gîtâ-artha-pratyabhijñânât, from recognition as the meaning of the Gîtâ.

28. The higher devotion is the single-aimed devotion, as this is recognised to be the meaning of the Gîtâ.—83.

“It is the higher devotion, it is that is called ekântabhâva or the single-aimed devotion, and nothing else; why? because it is revealed that this is recognised as being the meaning of the Gîtâ. For example, in the Nârâyaṇîya itself there is the question :

"Those Brāhmanas who, thoroughly observant of religious practices, the Vedas with the Upaniṣats,

"Read according to rules, and those also who are on the path of the ascotics,

"Superior to theirs I know the destination of the single-minded men

"By whom has this religion been declared, by o ged or by o soer?"
(Mahābhārata, S'ānti Parvan, Mokṣa Dharma, cōol, 13551, 52)

to which the answer is

"Whom met in battle array the troops of the Kuru and Pāṇḍya hosts,

"Thus was sung (gītā) by the Lord himself to Arjuno depressed in mind"

Ibid 13554

It is clear therefore that the state of having a single aim is the higher devotion — 28

Now, you may say, let the secondary forms of devotion also directly produce mukti, what harm is there in such an assumption? To this the author replies:

परा कृत्वैव सर्वेषा तथाह्याह ॥ २ । २ । २६ ॥

parā Parām, the higher कृत्वा Kṛtvā, producing एव Eva, only सर्वेषा Sarveṣām, of all तथा Tathā, so हि Hi, for चाह Āha, declares

29 Only by producing the higher (devotion) (is the contribution) of all (towards mukti), for so He declares — 84

Only by producing the higher devotion is the contribution of all towards mukti. For so the Lord declares, adding at the same time the reason:

"Whoever shall declare this exceeding mystery to those who are devoted to Me,

"Having produced the higher devotion to Me, he will without doubt attain to Me alone" (Gītā, xviii, 68)

Here if you were to hold the meaning to be nothing but this that the fruit of instructing that religion is also the attainment of the state of Brahman, then what would be the object of the declaration "having produced the higher

devotion to Me"? seeing that the higher devotion is revealed by the Śruti as being the means of mukti. For the same reason, in the case of Uparishora Voen, by the words "His own kingdom, wealth, etc" (vide aphorism 44, commentary) has been exhibited the mark of devotion in the form of affection for the Supreme Lord, because such regard cannot have a purpose of its own (but must serve the purpose of something higher than itself). Therefore the intention is inferred that the contribution which all those means that have been revealed as being the causes of mukti, make towards mukti is by the production of the higher devotion. Nor could these means produce both (i.e., the higher devotion and also mukti), because being cōts, they cannot produce mukti. And so also the declaration comes to have reference to an object which is visible (i.e., the higher devotion and not to an object which is invisible (i.e., mukti) — 29

Here ends the second lecture of the second chapter in the Commentary on the One Hundred Aphorisms of S'āṇḍilya composed by the most learned teacher Śvapneśvara

Here ends the chapter also.

Chapter III : Lecture i.

Since the excellence of devotion depends on the excellence of the object of worship, and since the devotee attains to His state, the object of worship is here described.

भजनीयेनाद्वितीयमिदं कृत्स्नस्य तत्स्वरूपत्वात् ॥ ३।१।१ ॥

भजनीयेन Bhajanīyena, by the object of worship. अद्वितीयम् A-dvītiyam, un-seconded इदं Idam, it, the creation, the object of knowledge. कृत्स्नस्य Kṛitsna-sya, of the whole तत्स्वरूपत्वात् Tat-svarūpa-tvāt, from being that the essential form of which is that, i. e., the object of worship.

1. The object of knowledge is not seconded by the object of worship, because it has this as its essential form.—85.

The proof or existence of the object to be known is dependent on knowledge; this is the conclusion of all systems (tantra) of self-culture. Knowledge is existence. Existence is not a jāti or genus (as the Nyāya-Vaiśeṣikas hold), because there can be no genus in a genus, etc., (whereas existence pervades all generic as well as specific principles). Even if genus could exist in genus, there can be no supposition of the desired relation (of Samavāya or 'combination'), in view of the fault of redundancy. Therefore, knowledge is the Supreme Brahman which by itself pervades everywhere. In every visible object there is non-difference from it; while the difference of the visible objects is in so far as they are other than existent. If you say that there would then be such intuitions as "A jar is knowledge," just as there is the intuition "A jar is existent," we reply that this will depend on whether the idea of its essential form is or is not present, since a jar does not present itself to the senses as being real (but as having a transitory existence only). If you say that Brahman possesses knowledge, desire, and effort of will and that these are the causes of the material cause of creation; we reply that there is great simplicity in the supposition that they are causes along with and in so far as they co exist with the material cause. And thus Brahman, co-existing with the material cause (i. e., māyā), is verily not a substantum of qualities,* as such a supposition is redundant. The supposition of its being the knower, etc., is caused by the upādhis or external circumstances, as in the case of time (the division of which into moments, hours, days, nights, etc., is due to external circumstances).—1.

तच्छक्तिर्माया जडसामान्यात् ॥ ३।१।२ ॥

तच्छक्तिः Tat-śaktih, its power. माया Māyā, māyā, ignorance, limitation जडसामान्यात् Jada-sāmānyāt, from its being the summum genus of all insensate things.

2. Its power is māyā, from its being the summum genus, of all insensate things.—86.

* "He is not the possessor of knowledge, a desire to create, and will as the Nyaya would maintain, he is himself pure-knowledge,"—Cowell.

- ' Its 'i e, of Brahman the power of lordliness is sung as māyā -
 " Verily this My māyā divine, constituted by the three gunas, is difficult
 to pass beyond.
 " Who take refuge in Me alone, they cross over this Māyā "
 (Gītā, vii, 14)
 " With Me as the superintendent Prakṛiti brings forth things movable
 and immovable
 " Through My superintendence, O son of Kuntī, the world appears and
 disappears " (Gītā, ix, 10)

Its power is called māyā, from the variety of its effects, and not from
 their unreality since the Śruti revealing the existence of Brahman is for the
 purpose of establishing the existence of this effect i e, the world. It is not
 proper to hold that they are unreal, else because their unreality would entail
 the unreality of their cause (i e, māyā). If you say that the being unreal
 consists in being liable to be opposed by the knowledge of the principles (so
 that only the principles are real and their products are unreal), we reply, No,
 their unreality itself being unreal, (as same of yon Vedāntins held), their
 reality is only more firmly established. On the other hand, if you say that
 their (apparent) unreality is real then the reality of visible objects is obtained.
 And (further) since there can be no manifestation of what is unreal, reality
 must always belong to objects which are to be manifested (by Brahman).
 What is called the manifestation of a snake, etc., in a piece of rope that is
 nothing but a mistake (lit the manifestation of one thing as another), since
 this mistake is contradicted or is not contradicted by the existence or non-
 existence of the other thing.

That māyā is the summum genus of all insensate things this genus is
 capable of being known and is really eternal, otherwise there would be no
 regularity or uniformity (i e, the thing is known would be both existent
 and non-existent). Hence follows the eternality of the intelligent and the
 non-intelligent — 2

व्यापकत्वाद् व्याप्यानाम् ॥ ३ । १ । ३ ॥

व्यापकत्वाद् Vyāpaks tvāt, from the pervadingness व्याप्यानाम् Vyāpyā
 nām, of the pervaded

3 From the pervadingness of the pervaded (proceeds crea-
 tion) — 87.

Similarly from the pervading or general principles is the production of
 the pervaded or special principles, for the general principles are regarded
 as being the material causes of the special principles through identity with
 them, and by no means by the relation called samuvāya or intimate relation or
 combination, as in that case there would be redundancy in the consequent
 supposition first of a difference and next of a relation between two different

One of the cardinal tenets of the Vedānta is that the ignorance which causes the world
 is itself false as being imagined by ignorance but if so the falsity of a falsity is truth as witness
 into witness gives place — Obwell

things; *i. e.* the cause and the effect. So too (on our theory of identity) is the convention or explanation of words simpler on the maxim of 'taking by the horn' (*i. e.* the maxim that in controlling an unruly ox or the like you should first somehow manage to take it by one horn, and then bring it under complete control by seizing it by the other horn in such texts as "uktha is Brahman," etc.) By existence in all effects is the (material and not the efficient) causality of the Supreme Lord; for the efficient or instrumental causality belongs to His Intelligence from its penetrating all objects which are to be known. But since it belongs to intelligence (*buddhi*) which is to be illumined by the Witness (the soul) not to be known by a function of itself, the instrumental causality will be possible in the case of intelligence which is capable of being known by itself, although the character of the principle properly called intelligence (*i. e.* the character of not being known by itself) is absent from it.

Having slept when the Lord awakes after a cosmic dissolution, at first there is the production of intelligence, having contemplated (by intelligence) the relations of cause and effect, etc., He, the Lord, creates. Although intelligence has (then) no object of its own, still from being the proximate condition of consciousness, like the oil, etc. in the lamp, it possesses manifestation in a particular manner. Then takes place the production of *ahamkāra* or egoism from the resolution "I will make," as appears from declarations in the Śruti and Smṛiti such as "He resolved, 'I shall be many'" (*Chhândogya Upaniṣat*, VI, 2). Since *ahamkāra* penetrates the transformations of *buddhi* such as desire, etc., it too is a single (original) principle. But in this as a principle resides *buddhi*, since *buddhi* is of a more general character. 'I am the lord, being produced by an effort of will,'—such is *ahamkāra*; because it is produced by an effort of will and because it is constantly determined by this. *Ahamkāra* also is (in turn) therefore the cause of the subtle elements, the gross elements, the senses, etc. Among these again it is the general principles called the 'forms' of sound, touch, form, taste, and smell that are in turn the causes of the gross elements in which sound, etc. reside. If you say that in that case there should be the apprehension of all the principles everywhere; we reply that their apprehension takes place in the same way as does the apprehension of the genus in the apprehension of the individual transformations belonging to the genus. Such is the successive interpenetration of the general principles in the special ones; and it is thus clear that all the principles beginning with Brahman are the material causes of a jar, for example. Nor is it proper to say that although the principles are the immediate antecedents of the effect, *i. e.*, creation, since there can be no creation without action, therefore action is the cause and not the principles; because material causality depends on the identity of the cause and effect; but if the principles were not the causes then creation would follow the rule of non-identity of cause and effect. Moreover, since the causal principles are thus the means of *mukti*, there is the creation of the intelligence, etc., of the living beings, not identically with one another, but separately for each individual. Since there is no *buddhi* anywhere which can take or has taken cognizance of a cosmic dissolution, etc. from the start of creation in

the beginning of a cosmic cycle, during deep sleep there is a dissolution of the Jivas, intelligences in mukti; this dissolution is without end —3

Now, it is not right to hold with the non deistic Sāṃkhya that creation proceeds from the principle, intelligence, because of succession and because of absence of proof. To this effect is declared the aphorism:

न प्राणिबुद्धिभ्यो, सम्भवात् ॥ ३ । १ । ४ ॥

न No, not प्राणिबुद्धिभ्यः Prāṇi buddhi bhyoh, from the intelligences of living beings सम्भवात् A sambhāvāt, from impossibility

4 (Creation proceeds) not from the intelligences of the living beings, because this is impossible —88

The successive creation of gods, seers, etc. has been revealed in the Śruti. From whose intelligence will be produced this creation of the gross elements? It follows therefore that there is the Lord endowed with intelligence—4

निर्मायोच्चावच श्रुतीश्च निर्मिमीते पितृवत् ॥ ३ । १ । ५ ॥

निर्माय Nirmāya, having created उच्चावच Uchāvach, high and low श्रुतीः Śrutiḥ, srutis, the Vedas च Cha also निर्मिमीते Nirmimīte, creates पितृवत् Pitrī vat, like a father

5 Having created high and low, He also creates the Vedas, like a father —89

Having created beings high and low according to their merits and demerits, He creates the Vedas through His desire for their good. Just as a father, having begotten sons, also by teachings makes known to them what was not known to them, viz., the attainment of good and the avoidance of evil, so also does He, the Lord —5

मिश्रोपदेशाच्चेति चेन्न स्वरूपत्वात् ॥ ३ । १ । ६ ॥

मिश्रोपदेशात् Miro upadesāt, from mixed instruction न Na, not. इति Iti, thus चेत् Chet, if न Na, no स्वरूपत्वात् Su rūpa tvāt, from the extreme smallness

6 (If you say that) since the instructions are of a mixed character, (He is) not (like a father), we reply, No, because the fruit of the mixed instruction is altogether insignificant —90

Now, if you say that this Lord is not really benevolent like a father, because His instructions about sacrifices are mixed with acts of injury to living beings which are the means of producing sin, we reply, No, for, since in comparison with the happiness, etc. which are the fruit of the principal portion of the sacrifice, the fruit of the injury involved in the subsidiary is insignificant, the enjoiner of this is not on this account other than benevolent. But, you may say, since injury to the subsidiary, of the sacrifice has the same fruit as that of the principal (i.e., the sacrifice), it does not fall within the scope of

of the general prohibition against injury; otherwise the two injunctions, viz., to do injury in special sacrifices and to abstain from doing injury generally, would be in the nature of alternatives and thereby give to the performer the option of doing or of not doing, therefore, the general prohibition should be held to apply where there is no special injunction, as in the case of Âhavanîya (where the general rule is suspended by the special rule which is only an ancillary part of the upanayana, see Jaiminîya-nyâya-mâlâ-vistara, VI, viii, 2) To this we reply that the non-opposition between the two injunctions consists in this only that injury as a subsidiary is the cause of apûrva (or evil desert which ripens into activity afterwards) and that injury in general is the cause of sin.

Now, if the special injury in a sacrifice is the cause of some desired fruit unmixed with the evil of predominant pain, this sense of the special injunction, when connected with the negative prefix (as in the general prohibition), will you may say, be expressive of the absence thereof (i.e. of injury in special cases being the cause of some desired fruit, etc.); so that the injunction "Let one not do injury to all living beings," will be the primary cause of pain. To this we reply that it is true that the pain which arises from the injury which is the subsidiary of a sacrifice, is not predominant; that since it is invariably accompanied by the happiness, etc., which are the fruits of the principal sacrifice, it is not an obstacle to the performance of the act of injury; otherwise, there would be an illicit extension of the rule, owing to the indeterminateness, of the idea of predominance. Therefore 'predominance' in the case of pains is a particular genus or general characteristic which admits of differentiations (in individual causes). In the case of death by suicide as an act of expiation, etc., or in the case of death by suicide at Prayâga (at the confluence of the three rivers in Allahabad), the pain caused by the act of suicide is light in comparison to the fruits of such deaths. Hence verily Pañchaśikhâ also enjoins pratiavamaisa, i.e., that this pain is to be borne with patience; this injunction is because the pain is altogether insignificant, and not because it is predominant. Where the pain is predominant, there the S'rutis themselves have shown the exculpatory rites of carrying a firebrand from the Âhavanîya fire three times round the victim. In the Smritis also it has been declared that "there are five slaughter places for the householders" (Manu Samhitâ, in, 68). This is not the declaration of an exception to a general injunction nor does it apply to one who has no household, therefore, to quote from the Viṣṇu Purâṇa, III, vi 21, "Whom shall the man who lives by playing and killing fly for refuge?"—6

Now, from the mention of the S'ruti, the apûrva resulting from the rites enjoined in the S'rutis, is being considered. Does it belong to the performer, does it belong to the enjoyer, or does it belong to the Supreme Lord?

फलमस्माद्बादरायणो दृष्टत्वात् ॥ ३ । १ । ७ ॥

फलम् Phalam, fruit. अस्मात् Asmât, from Him. बादरायणः Bâdarâyaṇah, Bâdarâyaṇa, Vyâsa. दृष्टत्वात् Dr̥ṣṭa-tvât, from being seen.

7 The fruit comes from Him, says Bâdarâyana, because it is seen (to be so in common life) — 91

As it is seen that the fruits of actions come from the pleasure and displeasure of the king, etc. for whom the actions are performed, so it is from this Brahman that, says the lord Bâdarâyana, the fruit of prescribed works comes (see the Vedânta Sûtra I, 1, 2)

The fruit does not accrue to the performer, because it is seen that the fruit of the ceremonies performed by a father after the birth of a son, accrues to the son. Now, if you say that the enjoyment of the fruit accrues to the enjoyer it is to be considered who the enjoyer exactly is to whom the enjoyment accrues, for if the two terms (i.e. enjoyer and enjoyment) were thus wholly dependent on each other for their significance, there would arise the fault of 'mutual dependence' or arguing in a circle. Therefore, once it is seen to be so in common life, the attainment of the fruit, good or evil, is from the pleasure and displeasure of the Supreme Lord and it will accrue to the subject for whom the fruit is intended by Him. Nor again need the accrual of the attainment of the fruit to the subject for whom it is intended entail the supposition of a fresh act producing an additional *apûrva*, if it were not so, an *apûrva* would be entailed also in the case of the service, etc. rendered to the king. Hence it is that works are revealed in the *â'vratî* only as giving pleasure to the Lord (and not as producing an *apûrva*) Thus

"But who follow out this umbrosial religion in the manner declared,

"Full of faith, intent on Me, those devotees are exceedingly dear to Me"

(Gîtâ, XII, 20)

In spite of the existence of pleasure and displeasure in Him, it does not belong to the Lord to be a *samsâri*, i.e. one who undergoes the revolutions of births and deaths and experiences of the fruits of works, for He is all that exists, He is above all pain, and He is eternally free — 7

व्युत्क्रमादप्ययस्तथा दृष्टम् ॥ ३११८ ॥

व्युत्क्रमाद् Vyutkromât, from regression, in the reverse order व्ययः Apī-
ayah, going away, dissolution तथा Tethâ, similarly, so दृष्टम् Drīṣṭam, seen

8 Dissolution is through resilience, for so is it seen (to be in ordinary life) — 92

Dissolution is held to be through the resilience of the special principles into the general ones because it is seen that the dissolution of a jar and like special forms is through their resolution into the general form of earth — 8

Here ends the first lecture of the third chapter in the Commentary on the One Hundred Aphorisms of S'andilya composed by the most learned teacher Syāmasvera

Chapter III : Lecture ii.

Mukti is described as the Jīvas attaining Brahma-hood. The determination of the object of worship is continued in this lecture also by discriminating the nature thereof (i.e. of the Jīva and Brahman). By raising the doubt how the one happens to be the other, the author of the aphorisms declares the fitness of the Jīvas for the state of the Lord.

तदैक्यं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ॥ ३ । २ । १ ॥

तदैक्यं Tat-aikyam, its unity. नानात्वैकत्वम् Nānā-tva-eka-tvam, manifoldness or oneness. उपाधियोगहानात् Upādhi-yoga-hānāt, through conjunction or disjunction of the proximate condition or adjunct. आदित्यवत् Âditya-vat, like the sun.

1. Its unity (appears as) manifoldness or oneness according to the conjunction or disjunction of the adjunct; as is the case with the sun —93.

According to :

“ All this verily is Brahman, nothing manifold is here.”

Chhândogya Upaniṣat, iii, 14.

“ Just as the single sun illumines the whole of this world,

“ So does, O Bhârata, the owner of the field (soul) illumine the whole of the field (body) ” (Gîtâ, xiii, 34).

“ Know Me also, O Bhârata, to be the knower of the field in all the fields ” (Gîtâ, xiii, 33).

it is unity that is the nature of Brahman or the Self. The intuition of the Self again is bothways, i.e. both as unity and as multiplicity. This intuition caused by the intelligence which is the adjunct of the Jīva is reflected in the soul. And so declares the S'ruti :

“ It is seen as one and also as many, like the moon in water.”

“ As the one sky is seen under the diversities of white, blue, etc.,

“ So by those whose vision is misguided is the self also, though it is one, seen to be as different individuals.”

Viṣṇu Purâṇa, II, xvi, 22.

Then when the intelligence which is the adjunct of the Jīva is destroyed by the higher devotion, the oneness comes out again, and in this there is no contradiction. Just as does the oneness of the sun which is of the nature of light come out on the removal of the mirror, etc., which are the external causes of its reflections, so is it here.—1.

पृथगिति चेन्न परेणासम्बन्धात् प्रकाशानाम् ॥ ३ । २ । २ ॥

पृथक् Prīthak, separate, distinct. इति Iti, thus. चेत् Chet, if. न Na, no. परेण Pareṇa, with the other. असम्बन्धात् A-sambandhât, from want of connection. प्रकाशानाम् Prakâśânâm, of the lights, of the souls as self-manifesting.

2. If (you say that the souls should be) distinct, (we reply) No, because (then the souls as) self-manifesting (would have) no connection with the other —94

" If you say that the Jīvas must be 'distinct' : i.e., absolutely different from one another, and must by their very nature manifest themselves, because otherwise there could be no such rule that such a soul was released and such a soul was bound, we reply, No, for although it might be possible for the non-dualistic Sāṃkhyas to somehow maintain this view, it is impossible for the dualistic Sāṃkhyas to do so. How so? Because, by their being of the nature of light, as supposed by you, they would reveal themselves by their own light, and would thus lose the connection with the other : i.e., the Supreme Lord, defined as that of the seer and the object to be seen, as they would not require to be illumined by Him, just as lamps, etc., are not illumined by the sun. So that it would accrue to Brahman not to be the Lord, not to be all-knowing, and to be an object to be known (by the self-manifesting souls). Nor are the souls such as ure to be illumined from the outside, as in that case it would follow that they themselves are non-intelligent (according to the maxim that whatever is illumined by another that is non-intelligent). Nor are they to be illumined by the mutual functions of their intelligences, for their illumination takes place only by the subjugation of *tamas* and not really by the function of the *sattva* present in the internal organ. Nor is illumination possible in the case of a thing which is not suited to illumination, for certainly one lamp is not capable of being illumined by another lamp, even on the removal of the veil (i.e. curtain) between them. Thus there is a certain common, though non-essential, attribute between the external and internal lights (i.e. the lamp and soul), whereby it appears that the word 'light' is used in a secondary sense in such texts as "Verily this soul (*puruṣa*) is its own light" (*Bṛīhat Āraṇyaka Upaniṣat*, IV, iii 9). Therefore it is under the observation of being the illuminator of the world that the self which is pure consciousness is proved to exist or established. Hence there is in this no dependence on anything else. Moreover, incontestable indeed is the proof of the existence of the soul also by the fact of its being the receptacle (of the reflections) of the attributes of mind, *viz.*, error and knowledge of the principles, while it is in a secondary sense that the functions of the intelligence are spoken of as being knowledge and pleasure.

" What proof is there that souls are distinct? Only the difference of the principles of intelligence exists.

' To account for the different situations of bondage and release.

" Where are these in the case of the souls that are eternally free? —2

Now, refuting the view that souls which are existences are certainly subject to modifications and that knowledge, desire, etc., are their attributes because there are such intuitions as "I know," "I desire," "I am happy," etc., the author declares

न विकारिणस्तु करणविकारात् ॥ ३ । २ । ३ ॥

न Na, not विकारिणः Vikāriṇah, subject to modification तु Tu, but करणविकारात् Karaṇa vikāraṭ 'from the modification of the instrument.'

3. But (the souls are) not subject to modification, because the modification is of the instrument (*i. e.* the internal organ).—95.

The souls do not deserve to be possessed of the modifications of knowledge, etc. Why? Because, since knowledge, etc., are explained as belonging to that which is the instrument of the perception of pleasure, etc., it follows that the souls are not liable to modification. For, thus, in such inferences as "the perception of pleasure must be through an instrument," since the connection of such an instrument exists by the relation of identity (with the effect), pleasure, etc., are not the modifications of the soul. This is established also from the inference that like fairness, etc., pleasure and the like do not belong to the soul but are perceived as reflected in the soul. Similarly, it is by means of identity with its cause (*ahamkāra*) that the mind assumes the character of egoism; there is no such assumption of egoism by the mind when it is dissolved during deep sleep. This is just like the attribution of the nature of time to the *upādhis* or external circumstances which cause the divisions of time. This is enough.—3

Now, in regard to the possible enquiry, how Brahma-hood accrues to the Jīva, the author declares:—

अनन्यभक्त्या तद्बुद्धिर्बुद्धिलयादत्यन्तम् ॥ ३ । २ । ४ ॥

अनन्यभक्त्या An-anya-bhaktiā, by single-aimed devotion. तद्बुद्धिः Tat-buddhiḥ, the knowledge thereof, *i. e.*, of the identity of the Jīva with Brahman. बुद्धिलयात् Buddhi-layāt, through the dissolution of intelligence अत्यन्तम् Atyantam, absolute, final.

4. Through the final dissolution of intelligence by means of single-aimed devotion, there arises the knowledge of the identity of the Jīva with Brahman.—96

It has been revealed:

"By single-aimed devotion is to be attained, O Pāṇḍava, that Supreme Puruṣa,

"In whom all created things reside, by whom all this is pervaded" (Gītā, viii, 22)

Similarly (in the Nṛsiṃha Purāṇa, it is recollected):

"When the ancient Puruṣa is to be attained by devotion alone, wherefore is not an effort made for mukti?"

Therefore the meaning is that mukti characterised as the attainment of the bliss of Brahman results when the final dissolution of intelligence takes place by the higher devotion as soon as it arises in the Jīva. By intelligence here is meant the adjunct of the Jīva, since it has been declared that the principle, Intelligence, belongs to the Lord alone. And thus is indicated the definition of mukti in this form that mukti is the attainment of the bliss of Brahman co-existing with the antecedent non-existence of the dissolution of his intelligence.

If you say that since the attainment of the bliss of Brahman is a thing accomplished (as all souls are identical in nature with Brahman), it cannot be an object of volition; we reply, No, because it is an object of voluntary pursuit when accompanied with the knowledge that it is such, as in the case of the

village, etc., (the mere existence of which does not prevent their being objects of acquisition for which one makes effort not because they exist but only when they are known to be objects worth acquiring) Otherwise, since such, namely, "This is pleasure, herein is the being pleasure (i.e., the genus of pleasure," is knowledge, and since genus is eternal, the being (i.e., pleasure) which possessed that genus would also come to be not an object of volition, because desire and effort of will do not possess the distinctions of knowledge that this is pleasure and that herein is the being pleasure. Therefore it follows that desire and effort of will take place in respect of even an object which is already in existence, under colour of the respect of it which is not yet in existence. If you say that the knowledge that it is not to be accomplished by an effort of will is an obstacle to the exercise of desire and effort of will, we ask, is it contrary to reason to suppose that desire and effort of will come into play by overshadowing by a violent passion even the fact that the desired end is not to be accomplished by an effort of will, just as in the case of the hawk sacrifice the performance of which is possible through the overshadowing of the knowledge that it will be accompanied by a predominant evil consequence, (by the violent anger towards an enemy, Cf. 'Let him who desires to kill his enemy by incantation offer the hawk sacrifice —Sadvimśe Brāhmana, III 8) ?

Also from the Aṅgira :

"Bliss is the form of Brahman and that is founded in mukti."

It is known for certain that the attainment of the bliss of Brahman is an object of voluntary pursuit —4

You may say that just as, notwithstanding the production of the higher devotion, there is still the experience of the adṛṣṭa or merit and demerit which determine the duration of life, till it exhausts itself, so it is by experience alone that there can be the dissolution of the other epūrvas or merits and demerits, and that therefore there can be nothing but the absence of mukti. To this the author replies :

आयुश्चिरमितरेषा तु हानिरनास्पदत्वात् ॥ ३ । २ । ५ ॥

आयुः Aynh, life चिरम् Chireṃ, lasting इतरेषा Itareṣān, of the rest तु Tu, but हानि Hānih, destruction, abolition अनास्पदत्वात् An āspada tāt, through, being seatless

5 . Life lasts, but of the rest there is abolition through their becoming site less —97

When affection for the Self is produced,

"Only so long is his duration as he shall not be delivered then he shall be accomplished" (Obhāndogya Upaniṣat, VI, xiv, 2)

"What has he to do with merit wealth and desire? Mukti is present in the palm of his hand,

"Whose devotion is firm in Thee, the root of all worlds"

Viṣṇu Purāṇa, I, xx, 27

And thus 'life,' i. e. the adriṣṭa which determines the duration of life, just only so long as it lasts, becomes an obstacle to mukti, even when the higher devotion has been produced ; just only so long is the state called Jīvan-mukti or mukti in lifetime. As regards the other merits and demerits, since on the dissolution of the adriṣṭa determining the duration of life there is the final dissolution of the individual intelligence (where the higher devotion has been produced) and consequently there is the absence of the site of experience, it is the absence of their experience in the individual intelligence that results; hence it does not follow that there can be nothing but the absence of mukti, because the intelligence also, by virtue of its being so modified, is a cause of mukti (in a negative way). Nor do those merits and demerits thereby cease to be causes; because the causality of a thing is not impaired even where there is the non-production of the fruit in the absence of other (concurrent) causes. (If you say that some adriṣṭa will be still left in the form of the pleasure and displeasure of the Lord, see aphorism 91, we reply, No, because) dissolution also of the adriṣṭa in the form of the pleasure and displeasure of the Lord will take place either in the course of time or from the general cause of a cosmic dissolution (when it occurs), just as there is the dissolution of the adriṣṭas produced by the subsidiaries of a sacrifice when through some flaw in any of the subsidiaries they fail to produce the ultimate adriṣṭa which was the aim of the sacrifice as a whole and to which they were contributing. The surrender to the Lord, on the other hand, of works which are the obstacles to mukti, is for the sake of absence or cancellation of bondage by them. Thus all is clear. It is in a mediate way (i. e. through devotion) that destruction of the effects of works takes place by means of the fire of knowledge.—5.

Now, you may ask, is the saṃsāra of the Jīva held to be caused by absence of knowledge or to be caused by absence of devotion ? In regard to this proceeds this aphorism :

संसृतिरेषामभक्तिः स्यान्नाज्ञानात् कारणासिद्धेः ॥ ३ । २ । ६ ॥

संसृतिः Samsṛtiḥ, saṃsāra, transmigration, worldly existence. एषाम् Eṣām, of these अभक्तिः A-bhaktiḥ, absence of devotion. स्यात् Syāt, must be. न Na, not अज्ञानात् A-jñānāt, from absence of knowledge. कारणासिद्धेः Kāraṇa-a-siddheḥ, from non-existence or non-proof as cause.

6. Their saṃsāra is (from) absence of devotion, and not from absence of knowledge, because there is no proof of it as a cause —98

Heaven, mukti in lifetime, and mukti, such is their threefold state. Mukti in lifetime is the higher devotion ; while its non-existence is saṃsāra. It is only from the absence of the desires of devotion that saṃsāra persists ; it ceases, when devotion is produced ; and so it has been declared by the great seers ;

“So long are there affliction, and that desire, so long delusion as well as sorrow,

“So long does not a man take refuge in Thee, the abolisher of infinite sin.”

Viṣṇu Purāṇa, I, ix, 72-73.

Creation is caused by the absence of the knowledge of the principles by knowledge is its abolition desired, because in the "absence (through knowledge) of the causes of the mistake of a rope for a snake the mistake is impossible. Births, the scourings of the dreadful attendants of Yama, those sufferings, the sights of the son of the Sun these are the consequences of the creature turning away from the lotus of Krishna's feet, being led astray by the mirage of the wave of the "I" and "Mine" of ahamkara — 6

श्रीयेषा नेत्राणि शब्दलिङ्गाक्षभेदाद्ब्रुवत् ॥ ३।२।७॥

श्रीयि Trini, three येषा Eṣāṃ their नेत्राणि Netrāṇi, eyes शब्दलिङ्गाक्षभेदात् Śabda linga akṣa-bhedāt, according to the differences of 'word or authoritative declaration, mark of inference, and the senses ब्रुवत् Rndrn vat, like Rndra

7 Like-Rudra, they have three eyes, distinguished as authoritative declaration, mark of inference, and the senses — 99

'Their', i e, of the Jivas, there are three eyes as instruments, that is to say, serving as proofs in respect of certain knowledge of objects. Although there is no distinction in the certain knowledge which they severally produce, it is considered as being threefold according to the threefoldness of the instruments. These instruments are as follows. The instrument of certain knowledge which is caused by authoritative declaration is the word in the form of an object denoted by a word to which the word is appropriate and which is understood. It is mentioned first (in the aphorism) in order to declare its superiority (to the other two) consisting in its being the means, etc., of transcendental devotion. So again the instrument of certain knowledge which is caused by inference is the knowledge of the mark of inference abiding in the subject of the inference (i e, the minor term) and accompanied or pervaded by a known major term. Since according to us an effect pre-exists in the cause, the fact of its being known in the process of inference is also not incompatible. The instruments of certain knowledge which is caused by sense-perception (internal and external) are the sense organs when they are in contact with objects and they, i e the mind, and the organs of hearing, touch, sight, taste and smell, six in number, having overcome the tames of the internal organ by their respective contacts, produce the function of the sattva (of the internal organ) which assumes the form of the object as illumined by the Conscious Self. Hence it is declared

" Illumination arises in all the gateways of this body

Gītā, xiv, 11

But the modifications such as pain, etc., of the mind which has the form of the Jiva's intelligence, do not remain uncognised. It is by the light of the Self therefore that they are illumined. Hence to avoid redundancy, we do not make the supposition of a function of the sattva in their case. Only in this sense are they said to be illumined by the Witness.

Thus then there are only three proofs distinguished as word inference and sense perception, just as Rndra has three seats of sight, neither more nor

less, so is it here, and their signs are (in both the cases) the characteristics of their being of the forms of the moon, sun, and fire. *

Comparison, again, is not a separate proof, but is included in the three proofs themselves, because it is for the purpose only of comprehending the force or direct meaning of a word, and this is possible, with the help of the mind also together with the inference called *sāmānyato dṛṣṭa* or commonly seen, since in this case the word the force of which is to be ascertained is co-extensive with some well-known word, as in the case of the definition of the poet and poem.

The investigation of proofs has been discussed by us in our *Nyāya-tattva-niṣaṇḍa* and *Vedānta-tattva-niṣaṇḍa* ; so it is not elaborated here.

The intelligence of the *Jīva* is named the mind ; it undergoes contraction and expansion ; whereby the simultaneity and non-simultaneity of cognitions are explained.

Since from the play of the *ahamkāra* of the Lord is the production of the intelligences of the *Jīvas*, in intelligence egoism also, like pain, etc., is directly perceived.

Since the production of the subtle elements, the gross elements, the senses, etc., is from the intelligence of the Lord, and since they are to be known by the intelligence of the Lord, this is capable of being apprehended by Consciousness as well as by the senses.

The five gross elements, the five subtle elements, the eleven senses (of cognition and action), *ahamkāra*, intelligence, the *Pradhāna*, the soul, and the Supreme Lord, such is the collection of the principles. These are the twenty-six principles.—7.

अविस्तिरोभावाः विकाराः स्युः क्रियाफलसंयोगात् ॥ ३।२।८॥

अविस्तिरोभावाः *Āvis-tiras-bhāvāḥ*, appearances and disappearances. *विकाराः* *Vikārah*, modifications. *स्युः* *Syuh*, are, should be. *क्रियाफलसंयोगात्* *Kriyā-phala-samyogāt*, from the conjunction of action and fruit.

8. Creation and destruction are changes of form of that which exists, because there is conjunction of action with object.—100.

As a collateral subject, creation and dissolution are considered. Of these creation characterised as appearance or evolution is of the existent alone, and consists in its capability of undergoing change; similarly, dissolution characterised as disappearance or involution is also of the existent alone, and consists in its incapability of undergoing change. Likewise increase, decrease, etc., are nothing but changes of form of that which exists. How so? Because there is predication of the connection with the fruit (*i. e.* the effect or the object) of the meaning of the verb in such instances as "He makes a jar," "He

* "Siva's right eye is the sun, his left is the moon, and his third eye in the centre of his forehead is fire. I suppose that the sun properly stands for revelation as being the brightest, the moon for inference (from its connexion with *pakṣa* as the 'lunar fortnight' and 'the minor term') and the five fires for the five senses. In the text, however, the moon is put first in the compound (according to the rule *abhyarhitaṁ oha*) as being the monarch of the stars, planets and *brahmins*, see *Vishnu Pur.* I, xxii."—Cowell

destroys a jar," etc., and these connections can occur only in the case of that which exists, and not in the case of that which does not exist. And so has it been declared.

"There is no production of that which exists not, there is no destruction of that which exists" (Gītā, II, 16)

Likewise, in such instances also as "It is produced," "It is destroyed," etc. the object is perceived to be the seat of the change expressed by the verbs, and this, *i.e.*, to be the seat of the changes, is possible only in the case of that which exists.

Appearance or evolution, again, means connection with the initial moment, the meaning of which is that it is the counter opposite of destruction, because there is no determinate sense in which the word initial can be applied to a moment (since the process of creation is infinite both towards the beginning and towards the end). Nor can you say that as it is necessary that every appearance must have another (antecedent) appearance the faults of infinite regression and redundancy, one or other, must ensue because it is by the collocation of all the causes of the jar, for instance, that the characteristic of being an appearance belongs to its appearance. For, otherwise the same fault would ensue also on your own theory of creation *de novo* which would equally imply the creation of a creation, and so on *ad infinitum*.

And so it is the series of all previous appearances and disappearances of the jar, for example, that is called its "antecedent non existence", it is its disappearance that is called its "destruction" (or emergent non existence), and this (destruction) sometimes becomes final also as in the case of the body.

* "I give a translation of my pundit friend's clear note on this hard passage."

An opponent might thus argue. But if you accept the idea of manifestation and reject that of production, is your manifestation itself continuous or occasional? If it is continuous, why should it not be eternal? If it is occasional, then the manifestation of this said manifestation will be either continuous or occasional. But if it is continuous you will again have to concede that it is eternal or if it is occasional, you will have again to allow a manifestation of this occasional manifestation and so on. Thus you will be involved in the fault of an *ad infinitum* regression! Or on the other hand if, in order to avoid this fault, you allow that the second or third manifestation was produced not manifested you will be involved in the fault of cumbersomeness, because if the idea of production is to be conceded at all it might as well be allowed at the very first step.

We however reply

"We grant that if we accept the idea that a pot's manifestation was itself manifested and then went on to concede a further manifestation of this second manifestation we should be involved in one of the two faults you allege but we do not concede this. We hold indeed that the pot is manifested not produced but we do not allow a second separate manifestation. We maintain that this manifestation if the manifestation is only another expression for the sum total of the causes which are said in your phraseology to produce the effect the pot as wherever this sum total is found, the manifestation takes place. This explanation removes all fear of an *ad infinitum* regression as there is no continued succession of supposed manifestations.

"Nor again is your own hypothesis of production a whit more free from the same charge. For we may in turn ask you whether this 'production' of yours is continuous or occasional. If it is continuous then why is it not eternal? If it is occasional, we ask, whether there is a production of this production or not? and so on thus involving either an *ad infinitum* regression or the fault of 'cumbersomeness'. And you will similarly have to assume as we did, that the production of the first production is not something separate but is only another expression for the sum total of the causes, as in our case. — Cowell

of Devadatta, or as in the case of the intelligences, etc., of those that have attained mukti. And what are called "mutual non-existence" and "absolute non-existence" are, on the other hand, really nothing but respectively the possession of mutually contradictory attributes and the site (where the thing in question might have been but is not); as, otherwise, we should have to admit another non-existence in the first non-existence, and so on *ad infinitum*.* But in a cosmic dissolution there is merely the non-existence of any change of form other than and in addition to the change of form called cosmic dissolution. The *samskāras*, latent influences, impressions, or tendencies, arising from past acts, however, persist in subtle forms, and to this there can be no objection; (and these developing as causes of future births and experiences make subsequent creations necessary)

Thus closes the investigation of Devotion under three heads (*viz.* Devotion, its Means, and the Object of Worship) —8

Clothed in yellow garments, resembling the (dark blue) cloud (in the colour of the body),

With long eyes like the petals of a lotus,

Holding the flute, adorned all over the body with the dust raised by the cows coming home at dusk,

May that Effulgence bedecked with the Kaustubha gem abide in your hearts.

In the bracelet of the land of Bengal, there was Viśāṁśa renowned as a jewel on earth,

The lord of all the earth, holding the title of the overlord of all monarchs, the foremost among the wise.

From him sprang Jaleśvara the wisest, the commander of the armies of the protectors of lands

By Svapneśvara born of his body has been made the investigation of true Devotion.

Here ends the second lecture of the third chapter in the Commentary on the *One Hundred Aphorisms* of Sāṅdilya composed by the most learned teacher Svapneśvara.

Here also ends the chapter.
Completed is this investigation of Devotion

* "My pandit friend thus explains this passage "Mutual non-existence is not something distinct, but only the possession of mutually exclusive properties. Thus 'a pot is not cloth,' 'cloth is not a pot,' we have here an example of mutual non-existence. Now the pot has those qualities constituting pot-hood (*ghatatva*) which are contrary to those which exist in cloth, and similarly cloth has those qualities constituting cloth-hood (*patatva*) which are contrary to those which exist in a pot. So too 'absolute non-existence' (as in the phrase 'a pot is not there') is not something distinct, but is really the same as the ground where the pot is not, i.e. the absence of the pot is recognised in the ground (this is the *Mīmāṃsā* doctrine, see *Siddhānta muktavali*, p. 9). This has been accepted in order to avoid the necessity of allowing an infinite succession of absences. For as we must allow that there is no pot in the absence of a pot, we must perforce concede that there is the pot's absence in this aforesaid absence, and if this second absence be something existing by itself, a third absence of the pot will similarly have to be conceded as existing in it, and so on *ad infinitum*. Hence we maintain that the absence of a pot is not something existing by itself, but simply the spot of ground where we expected to find it and it was not there."—Cowell

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| 4 | 42 | राशिः | राशिः 1 |
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| 8 | 2 | go to Gods | go to the Gods |
| " | 3 | 13 | 23 |
| 9 | 31 | ii, 7 | II, vii, 1 |
| 11 | 3 | | |
| | (footnote) | knowldge | knowledge |
| 14 | 1 | unconditiona | Unconditional |
| " | 15 | vii, 24 | VII, xiv, 2 |
| 15 | top | Chapter II | Lecture ii |
| 16 | 18 | 13 | 22 |
| 17 | 13 | as mentioned before | as mentioned before, under |
| " | 6 | | I 1, 5 |
| " | (footnote) | mentioned | mentioned |
| " | 22 | | |
| | (footnote) | Satram | Sûtram |
| 19 | 17 | 17 | 15 |
| 20 | 31 | association | association |
| 22 | 14 | vii | vii |
| 23 | 26,27 | portion | portion |
| 24 | 8 | mind | mind |
| " | 33 | cause of | cause of |
| 25 | 34 | beginning | beginning with |
| 26 | 21 | ii 2 | i, 1 |
| 28 | 18 | Chhândogya Upaniṣat | Chhândogya Upaniṣat, III, xiv, 2 |
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| 30 | 2 | अनुवत्तमानात् | अनुवत्तमानात् |
| 31 | 2 | Prakṛiti | Prakṛiti |
| " | 25 | Samparāyat | Samparāyāt |
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| 40 | 12 | eminence | eminence among the Ṛṣis |
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| 46 | 12 | ईश्वर | ईश्वर |
| " | 27 | 57 | 57 58 |

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| 49 | 31 | Nrismha ... | Nrisimha. |
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| 52 | 33 | works, because ... | works, and because. |
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| 57 | 2 | | |
| | (footnote) | Thuu ... | Thus. |
| " | 4 | ma ... | man. |
| " | 10 | ls ... | is |
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| 65 | 9 | Pāṇḍva ... | Pāṇḍava. |
| " | 41 | which invisible ... | which is invisible. |
| 67 | 33-34 | From the pervadingness of the pervaded (proceeds creation). | From the pervading principles (proceeds creation of the pervaded. |
| 68 | 23 | VI, 2 ... | VI, ii, 3. |
| 70 | 29 | pratiavamarsa ... | prati-avamarsa |
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| 72 | 15-2116 | "All this verily is Brahman, nothing manifold is here." Chhândogya Upaniṣat, iii, 14. | "All this verily is Brahman." (Chhândogya Upaniṣat, III, xiv, 1). "Nothing manifold is here" (Katha Upaniṣat, iv, 11). |
| " | | 33 ... | 3 |

THE
BHAKTI-RATNAVALI

WITH
THE COMMENTARY OF VISNU PURĪ

TRANSLATED BY

A. B

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INTRODUCTION

The reader will find in this book the presentation of the subject of Bhakti in a popular form. The *magnum opus* on Vaisnava Bhakti Sāstra is the Śrīmad-Bhāgavat. The reader having been initiated into the subject of Bhakti in the abstract in the Sāstras, will here find its application to the devotion to Viṣṇu and to His great manifestations (avatāras) and to the Vaisnava saints who have become one with Him.

Viṣṇu means the Pervader. Viṣṇu has many aliases—and Vāsudeva* is one of them. Now Vāsudeva may be derived from वसन्ति सर्वत्र or सर्वत्रि वसन्ति अस्मिन् वायु plus देवो द्योतनात्मक, that is, the Shining One who pervades the universe and is therefore synonymous with Viṣṇu. It also means the son of Vasudeva—the avatara of Viṣṇu in the Dvāpara Yuga—the friend of the Pāndavas, the Seer (Yogeswara) who revealed the Gītā, the statesman who guided his party to success, the unique figure who commanded reverence even from elderly heroes of the Kurukṣetra, leaders of the hostile party, such as Bhīṣma, Drona, in whom friends placed implicit trust, devotees whole-hearted love.

The Bhāgavata chiefly deals with the devotion to Vāsudeva as the Dvāpara incarnation of Viṣṇu. Yet the first-mentioned connotation of Vāsudeva finds support in the very Bhāgavata which states that Nārada imparted the Vāsudeva mantra to Dhruva, who lived in the Trētā Yuga, long anterior to the birth of Vāsudeva of the Dvāpara Yuga.

The compromise has been arrived at among Vaisnavas to accept the term to mean both Viṣṇu and his manifestation as the son of Vasudeva in the Dvāpara Yuga, leaving the choice to the devotees to worship Him in whatever aspect they prefer.

• Compare Mahabharata.

सर्वं सर्वं वायुदेव सर्वत्र विहितस्वत ॥

शान्ति सर्वं नारायणीयं अथवाय ॥ ३४४ ॥

१ वादयामि जगद् विरमस्व भूतवा सुख्यैरवाशुभिः ।

सर्वं भूता दिवसरथ वायु देव स्ततोद्भवस् ॥

या ० नारायणीय १ अथवाय ॥ ३४५ ॥

वायु सर्वं निवासरथ विरवानि यस्य सोमसु ।

तस्य देव परं ब्रह्म वायुदेव इतीति ॥

The Bhāgavata is a bulky work containing 18,000 verses of long and short measures. The *raison d'être* of the Bhāgavata was according to the Vaiṣṇavas that in the Mahābhārata, Vyāsa, its author, had omitted the treatment of Bhakti, and it was to make up that want that he brought out that great work for the benefit of humanity. But though the tone and subject of Bhakti run throughout prominent the bulk is made up of narratives of the several incarnations of Viṣṇu, of Kings of the Solar and the Lunar lines, philosophical disquisitions, geography of the world, and multifarious matters. It is encyclopediac in its treatment of many subjects. Its language and style is at places uncommonly difficult. So both on account of its size and its erudite character, the work is not suited to the general reader who has his worldly occupations and has little leisure to go through that bulky tone.

A Sanyāsin of Tirhut by the name of Viṣṇu Purī made a selection of verses from the Bhāgavata and gave to his anthology the name of Bhakti-ratnāvalī. He also wrote a commentary on the same and called it Kānti-mālā. The text and commentary in the present edition is based on a manuscript which bears the date of Sambat 1699.* It is, therefore, 373 years old. It is written in beautiful Nāgarī character, and the paper and ink show how the calligraphists of those days prepared their enduring materials of writing.

All that Viṣṇu Purī says of himself is that he was a Sanyāsi and that he was a native of Tirhut. We find mention of him in the Bhaktamālā of Nābhāji. Nābhāji lived in the 17th century.† Viṣṇu Purī must have lived long before him so as to have established his name as an author and Bhakta sufficiently eminent to have secured a place in the Bhaktamālā.

There is a story current among some of Bengal Vaiṣṇavas that Chaitanya Deva of Nadia and Viṣṇu Purī met at Kāśī, while the former was on his way back from his pilgrimage to Vrindāvan. It was natural they should have been charmed with each other. Chaitanya by the Bhakti and learning of Viṣṇu Purī and Viṣṇu Purī by the spiritual grandeur and the personal magnetism of the prophet of Nadia. Chaitanya returned to Bengal and subsequently became a permanent resident of Jagannāth Purī. The report that has been handed down is that a pilgrim, a disciple of Viṣṇu Purī, went from Kāśī to Purī and met Chaitanya to whom he communicated the greetings of Viṣṇu Purī. At the time of the visitor's departure from Purī for Kāśī he enquired if he had any message to impart to, or any request to make of Viṣṇu Purī. In the presence of the assembled Vaiṣṇavas, Chaitanya asked the departing pilgrim to tell Viṣṇu Purī to send him a Ratnāvalī (a necklace of gems). The sādhus present there were astonished to hear this request proceeding from a man who had renounced the luxuries of the world. But they had not the boldness to

* Bhaktamālā is a well known Hindi work containing notices of Vaiṣṇava saints and Bhaktas.

कोटि ग्रंथ के अर्थ निरह विरचन में गायी
महा समुद्र भागवत् ते भक्ति रत्न राजि रची ।
कलि जीव जङ्गली कारणे विष्णु पुरी बड़ि पीधि
॥ भक्त माला ॥

† See Dr. Grierson's "Gleanings from the 'Bhaktamālā,' Journal of the Royal Asiatic Society of 1909, p. 607.

question him for what he had done. Time elapsed and then all of a sudden once again came back the pilgrim from Kāśī and presented a packet to Chaitanya saying that Viṣṇu Purī had made to him this present of a necklace of gems that he had wanted. The packet turned out to be the manuscript of the Bhaktiratnāvalī. The Vaiṣṇava assembly, who had been before annoyed with Chaitanya for this request which was unworthy of a Vaiṣṇava leader now found out their mistake. They were overjoyed to find that their Prophet had simply sent a message of inspiration which Viṣṇu Purī properly understood and carried out to the behest of his honoured friend. This Necklace of Devotion, Chaitanya placed at the foot of Jagannāthji.

There is another story. It is to the effect that Jagannāthji had directed Viṣṇu Purī by means of a dream to make the compilation which the learned Bhakta did and personally presented at the temple of Jagannāth.

If we accept the former story then Viṣṇu Purī lived in the 15th century of the Śaka era, for Chaitanya was born in 1407 Śaka era (1407+78 A.D.). The date given at the end of the Bengali edition as a footnote that the writing was finished at Kāśī in 1555 Śaka era (1555+78 A.D.) may have been the date of the finishing of the copy of the work by a copyist who, following the custom among copyists, gave the date of his finishing the copying. That comment states that the work was written in Kāśī. That the book was composed in Kāśī finds strength in a personal statement at the end of the work [śloka No. 2 at the end of the 13th String, p. 142]. Here the commentator who is no other than Viṣṇu Purī himself, says that he was a *parat* that is one far away from his native place, unknown to his neighbours. Thus he could only have stated while living in the midst of strangers, in a place where he had probably newly settled and had not yet established a reputation which the Bhaktiratnāvalī had latterly earned for him.

It is an interesting fact to note that many Sanyāsīs to whose names are appended the surnames of Purī, Giri, Sarasvatī, &c., &c.,—all belonging to the order of Sanyāsis founded by Sankarācārya and who are generally given to the study of Vedānta of the Advaita School—should have devoted themselves to Bhakti mārga. And Viṣṇu Purī was not a solitary example of a Sanyāsi in pursuit of Bhakti. Prakāśānanda Sarasvatī, a contemporary of Chaitanya Deva, was a zealous follower of the Path of Bhakti.

It is also interesting to find that Kāśī though renowned among the Hindus as Śiva purī (the City of Śiva), was the asylum of even Vaiṣṇava saints as is evident from the life of the great Tulasī Dāsa, the author of the Rāmāyaṇa in Hindi, who passed his latter years at Kāśī. Kāśī for ages past being the seat of learning has attracted scholars and saints of every school of thought. Kāśī has ever been cosmopolitan and not exclusively local or provincial from times of yore. That Buddha should have commenced preaching his religion at Kāśī takes the cosmopolitan character of Kāśī to 2500 years back.

To resume the question of the date of Viṣṇu Purī. The learned editors of the Calcutta edition have taken pains to show that he lived before the time of Chaitanya—nay, they have given a genealogical table to show that Viṣṇu Purī was the disciple of one Jayā Dharmā who belonged to the Vaiṣṇava School of Mādhvachārya. And that Chaitanya was the 7th in the order of succession

of discipleship from Jaya Dharma. This takes him a couple of centuries before Chaitanya, roughly speaking. The mention of Viṣṇu Purī by Kavi Karnapuri, a contemporary of Chaitanya also militates against the date given in the colophon mentioned above. The exact date therefore remains unsettled. It may be safely said that he lived either before or at the time of Chaitanya.

About his life, the tradition is that he was a learned Brāhmana who first led the life of a householder and had a wife and children. But the irascibility of temper of his wife was too much for him and he left home donning the garb of a Saṅyāsī. All the entreaties of his penitent wife and friendly neighbours were of no avail to bring him back to his home. He wandered and then settled at a locally famous shrine of Śiva some sixteen miles from the capital town of Mithilā. Here he had a dream and acting on it resumed householder's life not by going back to his old home but by marrying a second time and becoming the father of children by this second wife. This conduct of Viṣṇu Purī can only be justified by the command he is said to have received from Śiva in his dream. Hindu S'āstias and Hindu Society deem it a violation of religious injunction for a Saṅyāsī to resume the life of a householder.

It is also said that in the same dream in which he was directed to enter the life of a householder he received the द्वादशक्षरि (constituted of twelve letters) Viṣṇu mantra and which was perhaps the turning-point to his Bhaktimārga and which resulted subsequently in the preparation of this anthology from the Bhāgavata.

The Viṣṇu Bhakti teaching, as contained in this anthology may not necessarily be confined for exclusive Vaiṣṇava use. Nāma (name) and Rūpa (form) is unessential and changeable. Substitute any term denotative of the Deity—in His many aspects of Father, Mother, Creator, Preserver and Destroyer, the Remover of darkness, the Remover of evils, obstructions, &c., &c., and the anthology, when the needful changes are made, will not fail to be of use to the Bhakta of any form of the Divinity in moulding his mind into a devotional mood.

Hence the anthology though sectarian in one sense, is catholic in another as subserving the end of devotion to the Divinity. The Bhakti which the Bhāgavata inculcates is a sort of Vedāntic Bhakti—to coin a new phrase. That is to say, the Jīva as Bhakta and Viṣṇu as the goal of the Bhakta to which the latter is approaching may not be perpetually distinct from one another. If he chooses, the Bhakta remains eternally in his status of a devotional Jīva. But union with the Divine is also his privilege and can be realised if he prefers to take to it. But, according to the Bhāgavatas, their saints prefer the other way, leading to perpetual devotion and not to absorption. Or, as popularly put, the Bhakta wants to be the eater of sugar and not to be sugar itself. Opinions differ on this point. If to be ब्रह्मन् is to be likened to the condition of inert sugar—sweet to the eater of it but not to itself—then the Vedāntist will demur to accept this interpretation. The very designation of सच्चिदानन्द of the Supreme Being discards such a notion, that absorption into 'It' would lead the Jīva to be merged into an entity in which there is no consciousness of Ānand. Like lines of an asymptote that never meet—approach though they may eternally to meet the other—the Jīva can never get at Brahma is the cult of the Dualist. But the Śrīmad Bhāgavata in more than one place quotes the Śruti द्वितीयान्दं वै भयं भवति deferentially and leans to the Vedāntic teaching of

the Vedic Mahavakyas. But, on the other hand, it rejects the path of knowledge to reach the goal. It prefers the path of devotion. And it prefers to inculcate that the Jiva (the monad) is the happier who remains ever distinct from the God he worships though the privilege of absorption into Him is within his power. This privilege the dualists deny to the Jiva. Hence the statement made above that the Bhakti of the Bhagavata-Vedantism is non dualistic.

Vaishnavas say that out of the ocean of the milk of the Vedas, the butter of Bhakti has been churned out by them. The Karma Kanda portion of the Vedas containing the ritualistic ordinances for the performance of sacrifices for the attainment of particular boons, by offering sacrifices to the various deities bearing the names of Indra, Varuna, have been openly condemned by the Śrīmad Bhāgavat. Of course there is the rationalistic School of Vedic interpretations and there is an important sect that has recently arisen whose followers accept that interpretation, viz. that the various gods mentioned are really the name of one Paramesvara and that devotion to Him is their religion.

The Bhāgavata discards the Karma Kanda and the sacrifices to the Vedic gods, and says there is one Supreme Deity—Vasudeva or Vasodeva to whom devotion is to be given for devotion's sake and not for material gains and personal benefits.

Not content with discarding the ritualistic ordinances of the Veda, the Bhāgavata gives a lower position to the philosophical inquiries of the Upanishads, in comparison with the doctrine of devotion. It says practically to one and all—'Accept Vishnu (Vasudeva or any other manifestation of Him) as your Disposer of good and worship Him incessantly and unflinchingly. Don't ask any reward from Him—if any, at all ask the gift of Devotion to Him.'

This is *nishkāma bhakti* or *ahimsa bhakti* having no selfish end for the Bhakti the devotees offer at the feet of the Lord. There is no commercial spirit of barter in which the devotee gives Bhakti to the Lord in expectation of the good things of the world.

The spirit of 'give and take' is condemned both in the Gītā and the Śrīmad Bhāgavat, both of which have raised their voice against the Karma kanda of the Vedas, where sacrifices are ordained for the attainment of the joys of earthly and heavenly life.

SECTION II

BHAKTI MĀRGA INDIGENOUS—NOT OF FOREIGN IMPORT

The question may now be discussed whether the religion of Bhakti is of indigenous growth or imported from outside.

The ombudsman of the Gītā has been churned out of the Upanishads. So says a panegyrist of the Gītā. The Vaiṣṇava view also is that the Bhakti-mārga is the butter churned out of the ocean of the milk of the Veda. That Bhakti mārga is of indigenous growth is the accepted view of all Hindu.

But a voice has been raised against this view. So long ago as 1870, the October 1880 of the 'Indian Antiquary' published a paper with the heading "Traces in the Bhagavad Gītā of Christian writings and ideas."

* Was it to turn the table upon M. Louis Jacobite's speculations in his 'La Bible Dans L'Inde' where the French writer endeavours to prove the Hindu origin of Hebrew and Christian Revelation, that Dr. Loriot tried to discover traces in the Bhagavad Gītā of Christian writings and ideas?

This paper is a reproduction of the appendix to Dr. Lornier's *Bhagavad Gītā*. Therein the learned German Orientalist produced in parallel columns writings from the *Bhagavad Gītā* and the New Testament which bear remarkable resemblance in sense and spirit. Dr. Lornier then endeavours to show that early Christian apostles and missionaries visited India and the doctrine of faith and monotheistic worship was introduced into India by their agency. This view found support among some influential contemporary European Orientalists.

But a note of dissent came from an unexpected quarter. That indefatigable worker in the field of Sanskrit studies whose labours have done so much to help European scholars with abundant supply of materials to work on them—the compiler of the five volumes of *Original Sanskrit Texts*—Dr. John Muir—whose antecedents in India were characterised by the spirit of a Christian missionary and therefore not pro-Hindu brought out in 1879, a volume of “Metrical Translations from Sanskrit writers” and prefixed to it a lengthy and learned introduction. Therein he discussed the subject of Dr. Lornier's paper in the ‘*Indian Antiquary*’ referred to above. To summarise what he said there would not be adequate treatment of his learning and labour. Therefore it is desirable in the interest of simplicity that the answer to Dr. Lornier be reproduced and it will be found in an appendix to this Introduction.

The greater is the reason to treat this subject at length because of late, Dr. Grierson has renewed the question and lent the support of his repute as a linguist and antiquarian to the view that the *Bhakti-mārga* of the Hindus is due to Christian apostles and missionaries. St. Thomas in the early century of the Christian era established a settlement of Syrian Christians in South India. These Christian settlers made converts and the path of devotion took firm hold among the Drāvidians. The great founders of modern Vaisnavism rose in the South and their teachings spread later in the North of India. So modern Vaisnavism is due to St. Thomas and his followers. This is the pith of Dr. Grierson's paper.

Not that Dr. Grierson can quote chapter and verse for the claim he makes for St. Thomas and his mission. But he points to the missionary tradition based on vague reports of old Christian writers, and that is enough to build upon it the startling theory that *Bhakti* in India is of foreign and post-Christian origin.

When in India studying the *Rāmāyana* of Tulsidas, Dr. Grierson's admiration and reverence for the Hindu poet and his hero of the *Rāmāyana* led his Hindu teachers, collaborateurs and assistants believe that the great European Scholar had become a convert to the teachings of *Bhakti* of Tulsidas. They will be now disillusioned to find it stated that Tulsidas's *Bhakti* is only a reflection of Christian teachings and that their old Anglo-Indian friend is the powerful advocate of this view. They might well exclaim ‘*Et tu Brute.*’

Dr. Grierson read his paper in a meeting of the Royal Asiatic Society. The proceedings are printed in the (1907) April number of the *Journal of the Society*. Several members of the Society—Dr. Pope, Messrs Kennedy and Keith—controverted his views in important points.

Recent discoveries of ancient inscriptions go to show that Vāsudeva was worshipped before the Christian era. One remarkable find is the dedication of a flagstaff with an image of Garuda at the top in honour of Vāsudeva which

was erected by a Greek ambassador of the name of Holiodoras, a resident of Takasila. That a cultured Greek holding the position of an ambassador, should dedicate a गरुडध्वजा (flagstaff of Garuḍa) to Vāsudeva is conclusive evidence of the predominant place Bhagavān Vāsudeva held in the second century before Christ.

Worship pre-supposes Bhakti. The discoveries of such inscriptions whose date precedes the birth of Christ should stop the mouth of Dr Grierson and all others who have assigned a Christian origin to the path of Bhakti.

There can be no question now that Bhakti mārga existed in India before the religion of Christ came in existence. To repeat at intervals of short and long periods the old story of St. Thomas in posting Bhakti in South India and its spread towards the North are vain attempts to give life to an exploded theory. Let Dr Grierson prove that these discoveries of inscriptions by officials who serve under the Government of India are so many forgeries of Brāhmans or let him accept their genuineness. As he has not yet denied their genuineness, let him revise his views and make a confession of his errors.

The ignorance which some European Christian missionaries at times betray is ridiculous. A well known Christian missionary, the head of a great educational institution in the United Provinces affiliated to the Allahabad University is reported to have belittled the antiquity of the Gītā in the hearing of his pupils saying it was written in the time of Akbar, the Moghul Emperor of Delhi. Does he know that the Gītā is mentioned in the Kādambarī (p. 90, Peterson's Edition) of Vāna Bhatta who flourished in the seventh century* in the Court of a Hindu King who patronised the celebrated Chinese Buddhist traveller, Hiouen Tsang, whose stay in India was from 628 to 648 A.D.? Does he know that Kṣemendra of Kāśmīr who lived in the 10th century A.D. has reproduced the prominent portions of the Gītā in his Bhārata Moṣṭorī (Epitome of the Bhārata)? And if the opinion of that prodigious scholar—the late Mr. Harinath De of the Imperial Library, Calcutta—is of any account, the age of the Gītā is to be taken to a very early period. He spoke to the Editor of the Sacred Books of the Hindus that the Gītā was mentioned in a Chinese work which was written two hundred years before Christ. The intended translation into English of the Chinese work has unfortunately remained unaccomplished by the lamented death of that great Bengalee linguist.

But the Hindu pupils of the Christian Missionary Principal, in their ignorance, were misled by him and until they read the refutation of their Principal's statement, they will carry into their head the incorrect statement more to them by that Doctor of Divinity.

The poet Kālidāsa uses the epithet of Kṛṣṇa as an incarnation of viṣṇu in the garb of a cowherd*.

A Hindu scholar has to keep a watchful eye upon such Missionary assertions as given the above belittling the antiquity of their sacred literature and their religion. And let him have the public spirit to expose their incorrectness as much as he can. Misrepresentation had their day. The day of refutations has come and the history of the Sacred Literature of the Hindus has to be re-written by Hindus themselves.

* The epithet गोपदेवस्य विष्णो occurs in the Meghaduta, रामानिधानो हरि- occurs in Raghuvaṃśa. It is therefore clear that both Rama and Kṛṣṇa were worshipped as incarnations of Viṣṇu at the time of Kālidāsa.

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APPENDIX I.

Extracts from the Introduction to "Metrical Translations from Sanskrit writers" by DR. J. MUIR, C.I.E., D.C.L., LL.D., PH. D.

It has been supposed that an influence has been exercised on the religious ideas of the Indians by the introduction of a knowledge of Christianity into India in the earlier centuries of our era. This has been argued at length in regard to the "Bhâgavad Gîtâ" (a theosophical episode of the Mahâbhârata), by Dr. Lorinser who in the Appendix to his German translation of that work,* presents us with a collection of passages from the work in question, which he regards as borrowed from, or influenced by, the New Testament, and alongside of which he places the texts which he regards as having exercised this influence.

In order, if possible, to reach a solution of the problem propounded by Dr. Lorinser, three points must be considered and settled:—1st, the age of the Bhâgavad Gîtâ; 2ndly, whether, supposing its antiquity not to be such as to guarantee its originality, any Christian doctrines could, at the date of its composition have been imported into India and promulgated in an oral or written form so as to be accessible, to the author, if his mind was open to their reception, and 3rdly, whether his work, when compared with the Christian Scriptures, or doctrines, manifests any such similarity to their ideas as to justify the supposition of their being borrowed.

In forming an opinion on a question of this kind, we should, supposing the alleged resemblances to be admitted, consider, first, whether the ideas, sentiments, or figures of speech supposed to be borrowed by the Indians from the West are not such as might naturally arise in the human, or at least in the oriental mind, secondly, whether they cannot be traced, at least in germ, in Indian writers of such antiquity as to exclude the supposition of foreign influence, thirdly, whether they do not so pervade the Indian writings as to be manifestly indigenous and original; fourthly, whether the writings of any other countries, known to be independent of Christian influences, contain ideas or sentiments supposed to be exclusively or peculiarly Christian, and fifthly, what probability there is that the Brahmans of the period in question could have been brought into contact with foreign ideas, and whether they would have been intellectually and morally open to, and susceptible of, such influences.

I venture to make the following remarks on this subject. There is, no doubt, a general, or perhaps I might say, a striking, resemblance between the manner in which Krishna asserts his own divine nature, enjoins devotion to his person, and sets forth the blessing which will result to his votaries from such worship, on the one hand, and, on the other, the strain in which the founder of Christianity is represented in the Gospels, and especially in the fourth, as speaking of himself and his claims, and the redemption which will follow on their faithful recognition. At the same time, the Bhâgavad Gîtâ contains much that is exclusively Indian in its character, and which finds no counterpart in the New Testament doctrine.

It is also to be remarked, as another difference between the Christian and the Indian doctrines, that while in the fourth Gospel Christ asserts his oneness with the Father (John x 30), and speaks of the Father as being in him, and of

* Die Bhâgavad Gîtâ uebersetzt und erlâutert von Dr. F. Lorinser, Breslau, 1869.

himself as being in the Father (xiv 10 11) he yet declares himself to be in some sense distinct from him as being the Son (v 19), as being sent into the world by the Father (x 36, xii 49) as having received of the Father the prerogative of having life in himself (v 26) and as not doing anything of himself but doing the Father's will (v 30). Whereas in the Bhāgavad Gītā we find no reference to, any similar relation subsisting between Kṛiṣṇa and any other person in the godhead, or in fact any reference to a distinction of persons in the godhead at all. He is represented as himself the Supreme Deity. In vi 6 f he says of himself "I am the generator and the destroyer of the entire universe. When no there is nothing higher. On me all this universe is woven as garlands on a string. I am the flavour in water, the light in the sun and moon. &c., and in ix 4 he says "By me, imperceptible in form this universe is pervaded [or pervaded out?]. All existences abide in me but I do not abide in them and yet they do not abide in me. After Kṛiṣṇa's own account of himself Arjuna says x 12 'Thou art the Supreme Brahme the highest essence (dharma) the eternal divine Person unborn, all pervading'."

Besides the Bhāgavad Gītā there is another part of the Mahābhārata to which I wish to refer as it also has been adduced to prove that a knowledge of Christianity existed in India in the early centuries of our era—I mean the passages in which the Sveta dvīpa the white island (or continent) and its inhabitants are referred to.

On the first of these passages regarding Sveta dvīpa Professor Weber (In disch's Studien 1 400 Note) undeals the conjecture that 'Brahmans went by sea to Alexandria or Asia Minor at the period when early Christianity flourished, and that on their return home they transferred the monotheistic doctrine and certain legends connected with it to their own indigenous sage or hero Kṛiṣṇa Devaki putra (son of Devaki the divine) who by his name reminded them of Christ, the son of the Divine virgin and who had perhaps been previously worshipped as a god, substituting however for the Christian doctrines the philosophical principles of the Sāṅkhya and Yoga schools as the latter may, on the other hand, have influenced the formation of the Gnostic sects.

The views of Professor Weber above referred to, are discussed by Professor Lassen in the second volume of his Indische Alterthumskunde, second edition pp 1118 ff (1). He concurs in the belief that some Brahmins became acquainted with Christianity in some country lying to the north of India and brought home some Christian doctrines. This he considers to be supported (a) by the name of the white island and the colour of its inhabitants, so different from that of the Indians * (b) by the ascription to these people of the worship of an unseen God, while the Indians of the same period had images of their deities (c) by the attribution to them of faith the efficiency of which is not an essential Indian trait, (d) by the value attributed to prayer which is a less important element in Indian than in Christian rites and (e) by the fact that the doctrine which they learned is described as one only made known to the Indians at a late period. He holds it as the most likely supposition that Parthia was the country where the Brahmins met with Christian missionaries (2). Professor Lassen thinks that the proof drawn from the passage about Śiva and his four disciples referred to by Prof. Weber (see above) is in favour of the supposition of the presence of Christian missionaries in India rests on no firm foundation and believes that this story owes its origin to the other

* A learned correspondent is of opinion that no such conclusion can be drawn from this story. He thinks that Sveta Dvīpa bears about the same relation to the Syrian Christians as Swift's Brobdignag or the Nephelokokkygia of Aristophanes does.

(x.)

passage in the M. Bh. about the Sveta Dvīpa. Prof. Lassen does not think that any influence was exercised by Christian missionaries or their disciples on the religious views of the Indians because (a) the Christians occupied a very subordinate position in India, and were at a distance from the centres of Indian science and religious life; (b) because the Brahmans actually persecuted the Christians; and (c) because both the Brahmans and other Indians are opposed to the reception of anything offered to them by the Mlecchha (i. e., degraded foreigner). The only knowledge of Christianity which the Indians have yet been shown to have possessed during the first three centuries of our era is confined to the meagre acquaintance with it contained in the narrative of the Mahābhārata, to which reference has been made. (3) Lassen does not consider that the Pāncharātra doctrines arose from an acquaintance with Christianity, but thinks that the narrator of the story about the White Island employed this name to intimate what he had heard about the journey of some Brahmans to a Christian country, and the doctrines there prevalent; but does not correctly represent the religious and philosophical tenets of the Pāncharātras, ascribing to them beliefs which are not theirs. This he proceeds, has been perceived by the latest editors of the Mahābhārata, who found it necessary to add a true account of their doctrines. This has been done by the introduction of Nārada, who is said to have gone to the Sveta Dvīpa after Ekata, Dvita, and Trita, and to have received from Vāsudeva himself the Pāncharātra doctrine. Lassen is further opposed to the supposition (see Weber's Indische Studien, i. 423) that the Indian monotheism resulted from an acquaintance with Christianity; for (a) the Pāncharātras did not adore a single God, but Vāsudeva, as the highest, to whom the others were subordinated, (b) the Brahmans had already a highest god in Brahmā, and the adherents of the Yoga system had a single highest god in their Ívara, making Brahmā a created being. The Indian tendency to monotheism was based, he considers, on the character of the sects, which involved an exclusive adoration either of Viṣṇu or Śiva. Further, Lassen does not consider it permissible to hold that the ideas of the Brahmans regarding prayer and faith were at all influenced by any acquaintance with Christianity. He is further of opinion that a belief in the incarnations of Viṣṇu existed three centuries before the Christian era, an opinion which he bases on what Megasthenes relates of the Indian Hercules; and thinks that there is no valid ground for admitting that in the early ages of Christianity any Christian legends were transferred and applied to Kṛiṣṇa.

* * * * *

It is my impression, however, that the sentiments of humanity, mercy, forgiveness, and unselfishness are more natural to the Indian than to the Greek and Roman authors, unless, perhaps, in the case of those of the latter who were influenced by philosophical speculation. This tenderness of Indian sentiment may possibly have been in part derived from Buddhism, which, however, itself was of purely Indian growth.

* * * * *

As this question whether the ideas and doctrines of the Indian poem are derived from, or have been influenced by the New or the old Testament, is one of great interest and importance I give below a translation of the latter part of an article by Professor Windisch of Leipzig on Dr. Lörinser's book, which appeared in the *Literarisches Centralblatt* for 15th October, 1870, followed by some remarks with which Professor Weber, Dr. Böhtlingk, and M. Auguste Barth, have favoured me on the subject of the dependence or independence of Indian writers on Christian or other foreign sources for any of their ideas, Professor Windisch says:—

"We have not as yet spoken of the object which the book before us has properly in view. This is nothing less than to show that all the nobler thoughts in Bhagavad Gītā are derived from Christianity, or from the 'primæval revelation.' It is impossible here to examine minutely Dr. Lörinser's process of proof, since it is based upon a large number of particular passages. According to the judgment of the author of this notice, however, the proof has not yet been adduced that in

the *Bhagavad Gītā* we have a piece of Christianity translated into the form of Indian conceptions

"To refer to at least some general points of view, Dr. Lorrinser's failure to make use of Indian commentaries lies first of all, for its results, that he could not always apprehend the Indian thoughts in an Indian spirit. The immediate introduction of the Bible into the explanation of the *Bhagavad Gītā* is, therefore, at least premature. Besides, the particular Biblical passages themselves are with too great confidence designated by Dr. Lorrinser as the sources of the Indian thought or expression. It cannot be denied that he has actually adduced some surprising parallel passages, but the most of the texts which he has cited can at the utmost claim our consideration only after it has been proved in another way that the *Bhagavad Gītā* and the Bible stand in a clear relation to each other. If the author should think to rely upon the multitude of the passages which he has quoted, it should be recollected that a hundred uncertain references prove no more than a single one of the same character. Has Dr. Lorrinser noticed that the comparison of the human soul with a team of horses (adduced by him in p. 60, note 59) from the *Katha Upanishad* corresponds with remarkable exactness to the beautiful myth in Plato's *Phædrus*? This might be regarded as one of the most interesting examples of accidental correspondence. For the rest, it is much to be questioned whether Professor Weber to whom the author repeatedly appeals shares his conviction. For Professor Weber's assumption that Christian teaching, and doctrines arrived at an early period in India, and that in particular the worship of Krishna and the legends relative to him were formed under the influence of Christianity, is very widely different from Dr. Lorrinser's conviction, according to which the composer of the *Bhagavad Gītā* must have learnt at least the New Testament directly by heart. This is the conclusion at which every one would arrive who believingly reads the lists put together in the Appendix of—(i) passages which vary in expression but agree in sense (60 in number), (ii) passages in which a characteristic expression of the New Testament occurs in a different sense (23) (iii) passages in which sense and expression correspond (16). Even the ideas of the Christian Fathers are supposed not to have been unknown to the poet (see e.g., p. 82, note 56, p. 179 note 6 p. 207, note 27 &c.) So much the more surprising is it therefore, when Dr. Lorrinser himself (p. 211, note 54) finds it necessary to refer to the sharp contrast to which Christianity and the Indian conceptions stand to each other in regard to the doctrine of the human soul, and when he further (p. 117, note 1) cannot avoid ascribing to the poet no acquaintance, though a very defective acquaintance, with Christianity. It is impossible to combine Dr. Lorrinser's ideas with our general notions. Firstly as regards the thoughts to which Dr. Lorrinser perceives traces of the primeval revelation or primeval tradition (see e.g. pp. 45 122, 231 250) he should first have investigated whether they can be pointed out in the Veda. Had he done this, he would probably have discovered that the contrary is the case.

"The book before me plainly shows how much the text and explanation of the *Bhagavad Gītā* stand in need of a thorough revision on the part of scholars who are familiar with this branch of study. The view of which Dr. Lorrinser is a representative must be subjected to a closer examination than was here practicable."

On the same general subject Dr. Böhtlingk has favoured me with the following expression of his opinion. He writes—"Neither in the *mahābhārata* nor in the later writers have I found any utterances of moral religious import which could with any probability be referred back to any foreign source. In this department the Indians have themselves reflected on much and presented their thoughts in such elegant forms that with their riches they might easily supply the rest of the world. The ethics and the religion of different peoples are not so different from one another that here and there coincidences should not be expected to be found between them. The line of the *Katha Upanishad*, [1 6]—*Sāyam martyaḥ iva panchyate, Sāyam vādyāya* &c.

punah " (like corn a mortal ripens, like corn he is produced again) " sounds as if from the New Testament, but is not therefore borrowed."

M. Barth writes to me as follows :—

" I am entirely of your opinion in regard to the reserves which you make as to the sentiments alleged to be borrowed, which Lohmser adduces from the Bhagavad Gîtâ. The same resemblances had been indicated in a general way long before him . . . In collecting these passages, and confronting them with the texts which are asserted to be the original, Lohmser appears to me rather to have succeeded in proving the contrary of this thesis. The book is Indian, and Indian throughout. The declaration of Kṛishṇa 'Those who are devoted to me, are in me, and I in them; is a reproduction of the Vedantic doctrine in a form adapted to the requirements of practical religion. There would, perhaps, rather be reason for inquiring what is the sense which the corresponding terms bear in the Johannean theology, and interpretations of them have not been wanting. In any case, they have a meaning quite different from that which they bear in the Indian poem, and in order to find them again on Christian ground, invested with a meaning akin to that of the Vedânta, we shall have to descend to the mystics of the middle ages, and to what is nearer to us—the Hegelian theology of Marheinecke, by all of whom, as by the Indian poet, the illusory character, or the non-existence, of the individual being and the exclusive essential reality of the absolute, is maintained. For them, also, whatever really exists in man, is God; all the rest is illusion, negation; or as they say—employing the same image as the Indians—a mere sport of the Divinity, which is one in many, and in many always the same. Thus Eckart, Tauler, Ruysbroeck, and the other Dominican mystics who preached and wrote on the banks of the Rhine in the fourteenth century, ask themselves; 'How can man love God? And they answer 'Why does the burning coal which you place on your hand burn you? Because this coal is in substance the same as your hand. In the same way God burns you, and acts by love within you, because in substance he is identical with you,—because he is in you, and you in him' "

" As regards the Vedic passages," (see above, p 8), " I think that we are not to look in them for too much precision. The locative case does not signify merely *in*, but also *with near to for*. 'We are yours, you are ours, thou art with us, thou art for us, thou art near us, as a coat of mail, as a rampart, &c. We have not got the dogmatic idea of Purusha = *paraśūyān*."

" As regards *gati*, I agree with you that the essence of the image is rather *end way*. It is sufficient to observe how this word is associated with *Kāshthā*, e.g., in the Katha Upanishad, iii, 11, or is simply replaced by the latter, for instance, in the Apastamba-dharma-sūtra, i. 22, 7 (p. 39, Buhler's edition), *sa (ātman) sarvam, paramā kāshthā . . . sa vai vaibhājanam puṇyam* "

I make a further quotation on the same subject from Prof. Monnier Williams' work, "Indian Wisdom" &c, (pp 143 f note), "Dr Lohmser, expanding the views of Professor Weber, and others, concerning the influence of Christianity on the legends of Kṛishṇa, thinks, that many of the sentiments of the Bhagavad-Gîtâ have been directly borrowed from the New Testament, copies of which, he thinks, found their way into India about the third century, when he believes the poem to have been written"... . He seems, however, to forget, that fragments of truth are to be found in all religious systems, however false, and that the Bible though a true revelation, is still in regard to the human mind, through which the thoughts are transfused, a thoroughly Oriental book, cast in an Oriental mould, and full of Oriental ideas and expressions. Some of his comparisons seem mere coincidences of language, which might occur quite naturally and independently. In other cases where he draws attention to coincidences of ideas,—as, for example, the division of the sphere of self-control into thought, word, and deed, in chap. xviii, 14-16, &c ,

* In a previous page (137) Professor Williams says, that the author of the Bhagavad Gîtâ, "is supposed to have lived in India during the first or second century of our era," and in a note he adds: 'Some consider that he lived as late as the third century, and some place him even later, but with these I cannot agree.'

and of good works into prayer fasting and alms giving, how could these be borrowed from Christianity when they are also found in India which few will place later than the fifth century A.C.? Nevertheless something may be said for Dr. Lerinese's theory. Some further remarks are made on the same subject in pp 153 ff, which are adverse to that theory."

"But Arminius the monist says that this doctrine [of Plato, that human things could not be perceived, unless divine things had first been seen] comes from the Indians, for that one of these men fell in with Socrates in Athens, and asked him, what was the substance of his philosophy and that when Socrates answered that it consisted of an enquiry regarding human life the India looked and said no one who was ignorant of divine things could comprehend things relative to man. No one however could very strongly affirm that this statement is true"—Aristotle in Eusebius *Preparatione Evangelii* X* 3

APPENDIX II

Extract from Sir Rama Krishna Gopal Bhandarkar's paper on the origin of the Bhakti School published in the INDIAN ANTIQUARY for January 1912

We have epigraphical evidences of the existence of the Bhakti School during the three or four centuries before Christ. The age of inscriptions is determined by the form of the characters in which they are engraved. The first of the inscriptions indicative of the existence of the Bhakti School must have been engraved about the beginning of the second century before Christ. It speaks of a *phylaeon* (*Silāprākāra*) for the worship of *Bhagavat Samkarahana* and *Vāsudeva**. Another a few years later mentions the erection of a *lingast* with an image of *Garuda* at the top in honour of *Vāsudeva* the god of gods by *Heliotos* (*Heliotois*) a resident of *Takshasilā* an ambassador of *Amalikita* (*Amalikides*) who was a *Bhāgavata* i.e. worshipper of *Bhagavat* or belonging to the *Bhāgavata* School. A third inscription of about the beginning of the first century before Christ existing at *Nānāghāt* contains an adoration of *Samkarahana* and *Vāsudeva*†. *Patāñjali* the author of the *Mahabhashya* on *Pāṇini* who wrote about 150 before Christ speaks of *Vāsudeva* and *Baladeva* as the deities worshipped by specific sects.

The *Vāsudeva* religion or the *Pāṇchoratra* system as it was afterwards called was based on the *Bhagavat gītā*. *Megasthenes* mentions *Hērakles* as the god worshipped by the *Souasenois* in which country was situated *Meshwa* or *mathorā* and the River *Jebares* or *Jamna* flowed. The *Souasenois* correspond to *Saurasena* i.e. have the *Sātvatas* and thus *Vāsudeva* to *Hērakles*, and thus the religion of *Vāsudeva* founded on the evidence of *Megasthenes* in the fourth century before the Christian era.

* The stone is now in the Victoria Hall, Udaipur. But it was found at *Ghesūnī* to which place it was removed from *Nagai*† where it is believed to have been originally lying (*Jour. As. Soc.* Vol. lvi, Part I, p. 77 ff.)

† *Jour. R. As. Soc.* for 1909 p. 1087 ff. for 1910, p. 1411. *Jour. Don. As. Soc.*, Vol. xxiii p. 104 ff.

‡ *Arch. Surv. West India* Vol. v p. 63

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श्रीभक्तिरत्नावली

THE BHAKTIRATNÂVALÎ

OR

THE NECKLACE OF DEVOTIONAL GEMS,
STRUNG BY SRI VISNUPURI

WITH

AN ENGLISH TRANSLATION AND NOTES EXPLANATORY AND CRITICAL MAINLY
BASED ON THE COMMENTARY NAMED KÂNTINÂLA OF
SRI VISNUPURI

THE FIRST STRING

श्री गोपीनाथाय नम ॥

दशमे श्रीशुकवाक्यम्

जयति जननिवासो देवकीजन्मवादो

यदुवरपरिपत्स्वैर्दोर्भिरस्यन्नधर्मम् ।

स्थिरचरवृजिनघ्न सुस्मितश्रीमुखेन

व्रजपुरवन्तिना वद्धेयन् कामदेवम् ॥ १ ॥

(मागधत १० । ६० । ४८ शुक्र)

श्री गोपीनाथाय नम ॥

ये मुक्तावपि निस्पृहा प्रतिपद्गोप्नीलदानदश

यामास्थाय समस्तमस्तक्रमणि कुर्वन्ति य स्वे वशे ।

तान् भक्तानपि ता च भक्तिमपि त भक्तप्रिय श्रीहरि ।

वदे सन्ततमर्थयेऽनुविचस नित्य शरण्य भजे ॥ १ ॥

सत्सदाचारानुमितश्रुतिबोधितप्रारिप्सितनिर्विघ्नपरिसमाप्तिकारण श्रीकृष्णकीर्तन
रूप मंगलमाचरति श्रीभागवत उद्ये नैव । जयतीति । जनानां प्राणिनां निवासः स्थानं स्वस्थ
रूपमिति यावत् विश्वरूपत्वात् य एको विभाति स्वतः शुद्धचेता प्रकाशस्वरूपोपि
नानेववीपु । शरावोदकरूपो यथा भानुरेक स नित्योपलब्धस्वरूपो महात्मा । त एव
या निवासो यस्य सर्वशुद्धाशयत्वमिति श्रुते यद्वा । नितरां वास शरणं तेषामिति वार्थः ।
कृष्णस्य रूपप्रयत्नाह । देवक्या जन्मेति वाद् प्रसिद्धिर्यस्य न वास्तव्यं जन्मेति भावः
अजत्वात् । यदुवरा परिपद् सभा सेधकरूपा यस्य । अघेतारप्रयोजनमाह । दोर्भिराहु-

भिरधर्मं अस्यन् तन्मूलदुष्टदैत्यादिवधादस्यन् क्षिपन् चतुर्भुजत्वं इच्छाश्रीनमित्याह ।
स्वैरिति स्वैः स्वकीयैः । यद्वा । स्वैः स्वमर्कैर्जुनादिभिर्भिरिव दोर्भिरित्यर्थः ।

एवमेवं समर्थस्य मद्भिन्ननिवारणमीपत्करमिति दर्शितं संवन्धमात्रेण सर्वताप-
निवारक इत्याह । स्थिराः स्थावरा चरा जंगमास्तेषां वृजिनं पापं हन्तानि । वृंदावनतनु-
लतापद्मिमुगादितापत्रयनिवारक इत्यर्थः । विलासवैदग्ध्यलान्तर्यादि । निरपेक्षप्रेमाश्रीन
त्वमाह व्रजेति । विषयांतरकामापेक्षया कृष्णविषयः कामः परमानन्दप्रदत्वात् । दीव्यतीति
देवस्तं स्वविषयप्रीतिदाढ्यार्थं वर्द्धयन् एवं विशिष्टः श्रोक्थो जयति सर्वोत्कर्षेण वर्तत
इत्यर्थः ॥ १ ॥

1. Supreme, pre-eminent, is the Lord Śrī Kṛṣṇa—the dweller in every body whose being is manifest in all that exists ; the refuge of all living beings. Who, though unborn, is reputed to have been born of the womb of Devaki. Whom the mighty Yādavas served as his devoted associates and counsellors. Who overthrew the wicked with his arms * Who removed the distress of the inanimate and the animate creatures. And who, by the smile of his benign countenance, inflamed the love of the dames and damsels of Vraja.—Śrī Śukadeva in Bhāgavata, 10th Skandha, 90th Adhyāya, 48th Śloka.

Note—The introductory stanza or stanzas are designated as मङ्गाचरण श्लोक propitiatory verses in praise of the Deity, having for its object the wished for completion of the work undertaken †

जननिवासो has been interpreted in more than one sense.

(1) It may mean that Kṛṣṇa (Viṣṇu) dwells in all beings.

(2) He is the abode and refuge of all

(3) Kṛṣṇa being Viṣṇurūpa, the world finds its manifestation in Him and He is manifest in the world.

देवकीजन्मत्रादौ.—The reputed birth of Kṛṣṇa as son of Devakī (his mother) and of Vasudeva (his father) is unreal. The Eternal and Uncreated is never born in the ordinary sense of the word

स्वैः—This word may mean "his own" Or it may mean "his allies and his friends," such as Arjuna with whose co-operation he vanquished evil-doers

The love of Gopīs is not carnal but spiritual. The ideal devotion of Vaiṣṇava votaries is the spiritual love of the Gopīs for Kṛṣṇa

This jewel selected from the store of the Bhāgavata has found a fitting place at the head of the Necklace of Devotion. The consecration of all that a devotee can place at the service of the Lord is the key-note that is in evidence throughout this treatise on devotion.

यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।

लोकस्य सदो विधुनोति किल्बिषं तस्मै सुभद्रश्रवसे नमो

नमः ॥ २ ॥

(२।४।१५ श्लुकः)

* The plural number is used to denote that Kṛṣṇa, as the Avatāra of Viṣṇu, had made use of his four hands whenever it pleased him. Compare Gītā, X Adhyāya, Śloka 46

† Compare, वामना वासुदेवस्य वासितं भुवनत्रयम्, सर्वभूतनिवासीनां वासुदेव नमस्तुते ॥

अथैनद्ग्रथप्रतिपाद्यनानाविधविष्णुभक्तिमहिमान् दर्शयन् नमस्काररूपं मंगलमाचरति यत्कोर्तनमिति । ईदृशं जगन्नाथप्रतिमादिषु । अर्हणं पूजा एतानि सद्यः कलमपि विष्णु-
स्वर्तीत्यन्वयः । लोकस्य मन्यमानस्य । एतेन सर्वेषां भवशास्त्राधिकार इति दर्शितम् ।
सुमद्भवो यशो यस्य अतो नान्येषां यद्देवादीनां कोर्तनादिमात्रं तथा सर्वस्य सद्यः
सुमंगलम् ॥ २ ॥

2 Salutations many to Him whose glory sheds blessings to all Whom to sing, to meditate, to see,* to hear and to worship, instantaneously removes
maas sins—Suka, II 4 15

Note—In this stanza the adoration of Vāsudeva (Kṛṣṇa i.e., Vāsno) has been declared to be higher in efficacy than offering sacrifices to the gods because of its bearing instantaneous fruits. The labour and cost is smaller.

भूयो नमः सद्वृजिनच्छिदेऽसतामसभावायाखिलसत्त्वमूर्तये ।

पुंसां पुनः पारमहंस्यग्राश्रमे व्यग्रस्थितानामनुमृग्यदाशुषे ॥ ३ ॥

(२।४।१३ श्लोकः)

नमस्कारः प्रचयमभिप्रेत्याह । भूय इति सतामकानां वृजिनः पापं बृहद्बुद्ध्या
वाद्धिनसीति तथाऽसतामकानां असम्भावाय विनाशकाय नन्वयमेव किमिति पुनर्नमः-
स्क्रियते इत्याशयः । अखिलसत्त्वमूर्तये सर्वात्मने तथा चान्यनमस्कारोपे-
तन्नमस्कार एवेतिसाक्षात्स एव किन्न नमस्करणीय इति भावः । शुद्धसत्त्वगुणभयाय वा
तथा च ज्ञानप्रदत्वात्स एव वच्य इत्यर्थः । अतएव पारमहंस्ये प्रत्यक्निष्कारूपे अतर्मुखे
आश्रमे व्यग्रस्थितानां पुंसामनुमृग्य यत्तन्नि रसनेन यदन्वेषणीयं आत्मतत्त्वं तस्य
दाशुषे दात्रे ॥ ३ ॥

3 I repeat my salutations to Him who kills the wicked demons and destroys the sins of the righteous. He who is the repository of the pure quality of Satva (harmony, goodness). He who confers on those who have taken to the path of the Paramahansas the knowledge of Self, only attainable by a constant pursuit after it—Suka II 4 13

Note—असतामसम्भावाय is variously explained by the commentators. It may mean either the destroyer of the wicked or the saviour of the wicked. Their death at his hands translates them from earthly life to the regions of bliss. सत्त्वमूर्तये Embodiment of goodness. It may also mean 'He who is manifest in all forms'.

अथ पतिर्यज्ञपतिः प्रजापतिर्यियापतिर्लोकपतिर्द्वैरापतिः ।

पतिर्गतिश्चाथकृष्णिशास्त्रता प्रसीदता मे भगवान्सता गतिः ॥४॥

(२।४।१४ श्लोकः)

सर्वेश्वरत्वमनुस्मरन्प्राथयते । अथ पतिरिति गतिं रक्षकः । प्रसीदता प्रारप्सित-
सिद्धिर्यथा स्यात्तथा ॥ ४ ॥

The seeing of the symbol of the Deity. It is not given to every one to realise His presence without the help of symbols representing Him.

4. May the illustrious Lord, the protector of the good, the lord of Lakṣmī, the presiding deity of Sacrifices, the Progenitor of created beings, the Guide of the intellect, the Lord of the earth, of the world, the leader and refuge of the Andhakas, Viṣṇus and Sātvatas.—Sūta II. 4. 20.

Note.—The repetition of the word पति in the original adds to the rhetorical adornment of the style. In the translation various shades of meaning have been given to it by the use of different words.

सात्वतांपतिः—The Sātvatas like the Andhakas and Viṣṇus were a tribe of the Yādava Kṣatriyas. Sātvata also denotes a follower of Viṣṇu.

यः स्वानुभावमुखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां
तमोन्धम् । संसारिणा करुणयाह पुराणगुह्यं तं व्याससूनु-
मुपयामि गुरुं मुनीनाम् ॥ ५ ॥ (१।२।३। सूतः)

अथ भागवताचार्य्यं शुकं स्तौति । यः स्वानुभवमिति । स्वः निजः असाधारणः
सद्यो भगवद्भक्तिप्रदत्वादिरूपोनुभावो महिमा यस्य तत् ।

अतएव अखिलश्रुतीनां सारं अत एकं श्रेष्ठं अतः पुराणानां मध्ये गुह्यं गोप्यं श्री-
भागवतं संसारिणामंधतमः अतिदुर्ज्ञेयं संसाराख्यं अतितितीर्षनां उत्तरितुमिच्छतां कृते
अध्यात्मदीपं साक्षादात्मप्रकाशकं करुणया आह । अतएव मुनीनां गुरुं आश्रयामि ॥ ५ ॥

5. I approach for help the son of Vyāsa, the preceptor of Munis, who out of compassion towards worldly men desirous of getting across the blinding darkness of ignorance, has revealed this light of this most occult of ancient lore containing the essence of all the Vedās, possessing an unique greatness inherent to it.—Sūta I. 2 3.

Note.—Of all the Purāṇas, the Bhāgavata claims to record occult teachings not revealed in the rest of them. It thus holds a pre-eminent position. The reason assigned for the production of this Purāṇika magnum opus by Vyāsa after his composition of the Mahābhārata was that the Mahābhārata had not supplied the spiritual knowledge that the world needed and this later work served as a complement to the Mahābhārata. The Mahābhārata is designated as Itihāsa (History), the Bhāgavata coming under the designation of Purāṇa (ancient lore).;

The antiquity and genuineness of the Bhāgavata Purāṇa is a point of dispute even among the orthodox Pandits (Vide Subdakaḥpadrūma—Devanagari edition, article on Bhāgavata). The controversy as to its date and parentage has not yet received its final word. The elaborate artificiality of the language and style generally, of the work is its distinct characteristic, marking it as the production of comparatively latter-day post-Purāṇic Sanskrit. But the erudition of the author of this Encyclopedic work on Vaiṣṇavism-cum-Vedānta is wonderful.

विष्णुपुरीवाक्यम् ॥

दूरान्निशम्य महिमानमुपेत्य पार्श्वसन्तः प्रविश्य शुभभागव-
तामृताब्धेः । पश्यामि कृष्णकरुणाञ्जननिर्मलेन हृत्प्रीचनेन
भगवद्भजनं हि रत्नम् ॥ ६ ॥

इह खलु सकलपुरुषार्थमर्थयमानानां तदुपायमनुसरतां भगवद्भक्तिमेव परमो-
पायत्वे स्वतः पुरुषार्थत्वेन च । ओभगवान्धेव्यास उपनिषद्वचः । अन्यनिषधनतु भक्ति-
निरूपमोपकरणमेवेत्य श्रुयेन तत्परश्चोक्तसंग्रहहल रक्षय चतुभि प्रतिजानीते ॥ तन्नस्व-
ज्ञानमह । दृगिति । पाशं उपेत्य अधोत्येत्यर्थः । अतः प्रविश्य सरहस्यं बुध्ना ॥ ६ ॥

6 I heard its greatness from afar I then approached it and entered
in the ocean of nectar of the Bhāgavatā Therein I see with my mind's
eye, that has become clear-visioned by the application of the collyrium of
Kṛṣṇa's grāca, the jewel deposited in it, viz., the devotion of the blessed
Lord

Note—This stanza and the three following are Viṣṇopada's composition and
personal statement

तदिदमतिमहार्घं भक्तिरत्नं मुरारेर्हृदयमधिकसयत्नं प्रीतये
त्रैलोक्यवानाम् । हृदिगतजगदीशदेशमासाद्य मादयन्निधिवरमिव
तस्माद्वीरिधिरुद्धरामि ॥ ७ ॥

प्रतिजानीते तदिदमिति । अत्यर्यामि भरणं दर्शयन् औद्धत्यं परिहरति हृदिगतेति
तस्माद्भगवताद्यात् ॥ ७ ॥

7 Out of the ocean of Bhāgavatā I bring out this invaluable treasure,
the precious gem of devotion of the Lord for the delectation of Vāsudevācārya,
having been inspired by command of the Ruler of the Universe, He who
dwells in my heart

Note—This is a confession by the compiler. It was his Daimon—the Great
Inspiree—who stirred him to prepare a Necklace of the Jewels of Devotion selected
from the treasure store of the Bhāgavatā

कठे कृता कुलमशेषमलकरोति वेश्मस्थिता निखिलमेव
तमोऽपहति । तामुज्ज्वला गुणवती जगदीशभक्तिरत्नावलीं
सुकृतिनः परिशीलयतु ॥ ८ ॥

अथप्रयोजनं कैमुतिकन्यायेनाह कठेति गुणवतीं गुणो भगवति प्रेमप्रदत्वादिरूप
तद्युक्ताम् । पक्षे गुणं सूत्रं । यस्याः कठे वेश्मधारणेनापिताद्वयं हितं तन्न अणुविचारणा
दिना परिशीलनेन हितं भवतीति किञ्चाद्यम् ॥ ८ ॥

8 This necklace, placed round the neck, adorns the person of the
wearer, kept in his house dispels its evils of darkness. May the blessed fondly
clasp it (to their bosom) so beautiful and brilliant

Note—गुण has the double meaning of a string and of excellence कठे कृता also
has the double meaning of "put round the neck" and "committed to memory"

So also वेश्मस्थिता (treasured in the heart or deposited in the house) And
परिशीलनं is constant application to its study

निखिलभागवतप्रवणालसा बहुकथाभिरथानवकाशिनः ।

अयमयं ननु ताननु सार्थको भवतु विष्णुपुरीग्रथनग्रहः ॥६॥

नन्वत्र भागवतमेवास्ति कृतं त्वत्प्रयत्नेन किं तन्नाह । निखिलेति । अनलसा अपि आवश्यक (कुटुम्ब) पोषणव्यवसायकथाभिः अनवकाशः . अवकाशाभावो येषान्तेऽनवकाशिनः तांस्तु लक्ष्मीकृत्य अयमयमिति वर्तमानसान्निध्यं दर्शयति विष्णुपुरीतैरभुक्तः संन्यासोऽग्रहमेव तस्य ग्रन्थनग्रहः नानाप्रकरणस्य श्लोकानामेकवाक्यतया लिखन् प्रयत्नः सार्थको भवतु भविष्यतीत्यर्थः ॥ ६ ॥

9. Let this attempt of stringing the jewels into a necklace by Viṣṇu Purā be of use to those who cannot apply themselves to hear the whole of the Bhāgavata owing to their want of leisure, because of their engagement in the various affairs of life

Note — Viṣṇupurī in his commentary says that he was a Saṁnyāsī of Tīrth (Mithilā)

प्रथमे सूतवाक्यम् ।

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।

अहैतुक्यप्रतिहता यथात्मा सुप्रसीदति ॥ १० ॥

(१ । २ । ६ सूतः)

एवं स्वयं चतुः श्लोक्या अभिधेयप्रयोजनसंबन्धान् दर्शयित्वा सामान्यतो विशेषतः साधूनां भक्तिं निरूपयिष्यन् प्रथमं तावद्भक्तिसामान्यविरचनमवतारयितुं सर्वे स्वस्वधर्मा भक्तिमुखनिरोद्धका इत्याह । स वै पुंसांमिति । अहैतुकी फलामिलधिवर्जिता । अप्रतिहता निरंतरा अव्यभिचारिणी च । आत्मा मनः प्रसीदति सत्त्वप्रधानं भवति ततश्च तत्त्वज्ञानोदय इतिभावः । अतएवाह । पर इति ॥ १० ॥

10. That is man's supreme Dharma which generates in him constant and unfailing devotion to Adhoksāja (Viṣṇu). This devotion has no selfish ends. It makes the mind serene and happy.—Sūta I 2 6

Note — The subject matter of the Bhaktiratnāvalī begins with this verse. All religion is dependent on devotion. It is to emphasise this idea that this stanza heads the treatise

Dharma — It is so difficult to give an exact synonym of the word Dharma. It means religion in its broadest signification. The duties which man owes to God, to his own self, to his fellow-beings (including the lower creation) also come under the term धर्म

अधोक्षजः अधः कृतं इन्द्रियजं ज्ञानं येन स Adhoksaja is a name of Viṣṇu because his knowledge of things is not required by the physical senses but by a superphysical vision. By a different derivation it means one who is beyond the ken of the senses. Other etymologies have been attempted by lexicographers.

वासुदेवे भगवति भक्तियोग प्रयोजित ।

जनयत्याशु वैराग्य ज्ञान यत्तदहेतुकम् ॥ ११ ॥

(१।२।७ सूत)

ननु तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषति यत्नेन दानेन तपसाऽनाशकेन इत्यादिभूतिभ्यो धम्मस्य ज्ञानाङ्गत्वं प्रसिद्धम् । तत्कुतो भक्तिहेतुत्वमुच्यते सत्यं तच्च भक्तिद्वारेणेत्याह । तदेवाह वासुदेव इत्यनेन । भक्तिरेव योग प्रयोजितं कृतं वैराग्य-विषयेषु ज्ञान आत्मतत्त्वविषयं अहेतुकं हेतुशून्यं शुद्धतर्काद्यगोचरम् । औपनिषद्-मित्यर्थः । तथा च श्रेयोर्थमि वासुदेवमजनमेव कृत्यमिति भावः ॥ ११ ॥

11 The Yoga of Devotion (Devotional concentration) being fixed on the Blessed Vasudeva (Vishnu) brings forth non-attachment for worldly objects And acquisition of knowledge, not through the reasoning faculties but by direct perception as revealed in the Upanishads, results from it.—Suta I 2 7

Note—वासुदेव is derived as a patronymic from Vasudeva in the legend of the Mahābhārata and Bhāgavata, the incarnation of Vishnu who flourished at the end of the Dvāpara Yuga. But derived differently it means the Omnipresent Deity and is synonymous with Vana Dheva who lived anterior to Krishna, was initiated by Narada in the Vāsudeva Mantra. Vāsudeva signifies the all pervading God Vishnu वसन्ति भूतानि अस्मिन् । भूतेभ्य वा वसन्ति वाटुलको दुस् प्रत्ययः । वासु । च वासो देवो द्योतयत् स ॥ अहेतुकम् here bears a different meaning, from अहेतुकी of the preceding verse

अथमे सूतवाक्यं शौनक प्रति ।

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तं परं पुरुष एकं
इहास्य घत्ते । स्थित्यादये हरिर्निरिचिहरेतिसङ्गा श्रौयासि तत्र
खलु सत्त्वतनो नृणां स्युः ॥ १२ ॥ (१।२।१३ सूत)

ननु वासुदेव एव किमिति भज्नाय इत्यत आह । सत्त्वमिति यद्यपि इह सर्वे एक एव विष्णुर्हर्यादिसक्षात्रयं घत्ते इति त्रयोपि तुल्यमुपास्या तथापि श्रौयासि सत्त्वतनो केवलसत्त्वशरीराद्वासुदेवादेव स्युः श्रेयसो ज्ञानसाध्यत्वात् । ज्ञानस्य च सत्त्वसाध्यत्वात् । सत्त्वात्सजायते ज्ञान इति भगवद्गोतायम् । विरिचि हरयोरपि सत्त्वसंघट्वात् अत्र सत्त्वस्यैव कैवल्यम् । अन्मनो वायुमन्न इतिवत् द्रष्टव्यम् । तस्मात्साधुनियमितं वासुदेवे भगवतीति ॥ १२ ॥

12 Sattva Rajas and Tamas are the three qualities of Prakriti. Endowed with those qualities the One Supreme spirit bears the different names of Hari (Vishnu) Virāṭ (Brahmā) and Hara (Śiva) as he presides at the

functions of preservation, creation and destruction, respectively. Yet the highest good (Mokṣa) proceeds from Him (Viṣṇu) which is constituted entirely of Satwa guṇa—Sūta, I. 2. 23.

Note—The Bhāgavata is the scripture of the Vaiṣṇavas. Naturally the worship of Viṣṇu is exalted over that of the other gods of the Hindu pantheon.

Here is an open declaration by Sūta (the famous reciter of the Parāṇas) that Mokṣa can only be attained by one pointed devotion to Vāṇdeva because His nature or body is made of pure Sātvika quality. In this connection it is instinctive to compare the view of Kālidāsa, the celebrated poet, which is very important. He has said in one of his principal poems

एकैव मूर्तिर्विभिदे त्रिधा सा ।
सामान्यमेवामयरावरत्वम् ॥

“One and the same form assumed three aspects. The superiority and inferiority is common” (mutual), that is to say, there is no absolute superiority of the one aspect over the others but each has a separate function assigned to himself. In his capacity of destroyer Hara is omnipotent. So Viṣṇu as preserver and Brahmā as Creator, स्थितिः the three functions of स्थितिः Conservation, सृष्टिः Expansion, प्रलयः Absorption into self.

The natural order is सृष्टिः स्थितिः and प्रलयः; but the Bhāgavata, being a scripture of the Vaiṣṇavas specially devoted to Viṣṇu, modifies the order usually adopted and mentions स्थितिः only, leaving the other functions unnamed to be understood by the reader. Satwa has been variously rendered into English by translators of the Bhagavadgītā as purity, harmony, goodness. Rajas as energy, motive, activity. Tamasa as inertia, dullness.

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।

वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ १३ ॥

(१।२।२२ सूतः)

अत्र सदाचारं प्रमाणयति अन इति । यतः वासुदेवादेव श्रेयो भवति अतएव निश्चये । तथात्मप्रसादनी भक्तिर्वासुदेवादेव यतः अतो देवांतरं स्त्याज्य इत्याह ॥ १३ ॥

13 It is for this reason that poets (seers and prophets) practise constant devotion to Vāsudeva with exceeding delight which gives peace and security to the mind. (I. 2 26.)

मुमुक्षवो घोररूपान् हित्वा भूतपतीन्थ ।

नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ १४ ॥

(१।२।२६ सूतः)

मुमुक्षव इति घोररूपान् भूतादीन् भूतपतीन् अथ लोरूपालानपि श्राद्धवलिपूजाय-
करणे अनिष्टकारित्वात् । बह्वायासेष्यत्प दातृत्वाच्च घोररूपास्ते । कलाः अवतारान् ।
अनसूयवः देवांतरं निन्दकाः । मुमुक्षव इत्यनेन भक्तिसाध्यज्ञानस्य फलं मोक्षो दर्शितः ।
तत्र मुमुक्षव इव इत्युपलक्षणम् ॥ १४ ॥

14 Men who desire Moksha worship Nārāyaṇa in all the benign forms of His incarnations in preference to the demonical fierce spirits, without however reviling them —I 2 26 (Sūta)

Note —It is an exhortation to one and all that they should take to the exclusive worship of Viṣṇu which involves no cruelty and bloodshed as in the propitiation of terrible gods and goddesses

It is the Śrī Vaiṣṇavas of the School of Rāmānuja that strictly adhere to this injunction. They carry their practices, however to an extreme sometimes very annoying to Hindus of other persuasions by openly reviling Śiva and Śakti and their votaries

द्वितीये श्रीशुकवाक्यम् ॥

अकाम सर्वकामो वा मोक्षकाम उदारधी ।

तीन्नेण भक्तियोगेन भजेत पुरुष परम् ॥ १५ ॥

(२।३।१० शुक)

तस्मात्सर्वकामोऽकामो वा विवेकी तमेव भजेत इत्याह अकाम इति तीन्नेण व्यभिचारान्तिदोषरहितेन ॥ १५ ॥

15 Let the high minded man worship the Supreme Spirit with devotion desiring nothing, nor praying for anything he wants, nor with the view of attaining to Moksha —II 3 10 (Śuka)

वासुदेवपरा वेदा वासुदेवपरा मखा ।

वासुदेवपरा योगा वासुदेवपरा क्रिया ॥ १६ ॥

वासुदेवपर ज्ञानं वासुदेवपर तप ।

वासुदेवपरो धर्मो वासुदेवपरा गति ॥ १७ ॥

(१।२।२८—२९ सूत)

अथो मागात्तत्तपि वासुदेवपरमेतित्याह द्वाभ्याम् वासुदेवपरा इत्याभ्याम् । मखाना वासुदेवपरार्थत्वेन वासुदेवपरतम् । तत्प्रतिपादका वेदा वासुदेवतात्पर्यका एव । तथा च गोतासु । वेदैश्च सर्वैरुद्गमैश्च वेद्य इति । आसनप्राणायामादिक्रियाणां तज्ज्ञानोपायत्वेन तत्परतवे योगशास्त्रमपि तत्परमेव । ज्ञानरूप तद्विवक्षितत्वेन तत्परतवे ज्ञानशास्त्रमपि तत्पर तप पद ज्ञानपर प्रकरणात् तपोवत् ज्ञानस्यापि शुद्धिहेतुत्वात् स्वर्गादीना तदान्नाशरूपत्वात् तत्परतवे तदर्थं कथमशास्त्रमपि तत्परमेव । गतिर्गम्यते इति गति स्वर्गादि यद्वा वेदानां तत्परतवे तत्प्रतिपाद्यानां मखयोगादीनां तत्परतय अत्र तपस्तप एव ॥१६ १७॥

16-17 The Vedas have Vāsudeva for their sole object. The Vedic sacrifices are consecrated to Vāsudeva. The practices of Yoga and religious performances have Vāsudeva for their end. The study of Vedānta and Sāṅkhya deals with Vāsudeva. The performance of Dharma is to propitiate Vāsudeva.

and the goal of man's journey in his search after the *summum bonum* of life is Vāsudeva.—I. 2. 18-29 (Suta)

Note—This stanza shows that other methods that have been in vogue for the attainment of man's well-being lead to the Bhakti (devotion) of Vāsudeva.

वासुदेव परा—Compare वेदैश्च सर्वै रहमेववेद्यः—Gītā 15 15

प्रथमे नारदवाक्यम् ॥

यमादिभिर्योगपथैः कामलोभहृत्तो मुहुः ।

मुकुन्दसेवया यद्वत्तथात्माद्धा न शाम्यति ॥ १८ ॥

(१ । ६ । ३६ नारदः)

अतएव तत्पराणां पथेषां सामर्थ्यं हेतुं दर्शयति यमादिभिरिति । आत्मा मनः यद्वत् यथा मुकुन्दसेवया तथा यमादिभिर्न शाम्यति अद्धा साक्षात् यमादीनां मनः शोध-
कत्वेन भक्तिपुत्रनिरीक्षकत्वादिति भावः । योगपथैरित्युपनक्षणं कर्मादिपथैरित्यपि
द्रष्टव्यम् ॥ १८ ॥

18. The mind distracted by desires reaches not quickly that condition of peace by the restraint of the senses and other practices of Yoga as by the devotion to Mukunda —I. 6. 36. (Nārada.)

Note—The performance of sacrifices as enjoined in the Karmakāṇḍa portion of the Vedas are to be bracketted with the Yoga practices both being impotent to give that peace which the path of devotion gives. Because Yoga and Karma have selfish ends in view they fail to give that peace which is obtained by Bhakti (devotion)

मुकुन्दः is a name of Viṣṇu. मुकुमुक्तिं ददातीति मुकुन्दः—He who confers final and lasting liberation.

प्रथमे सूतवाक्यम् ॥

भक्तियोगेन मनसि संभ्यक् प्रणिहितेऽमले ।

अपश्यत्पुरुषं पूर्णं मायां च तदुपाश्रयाम् ॥ १९ ॥

(१ । ७ । ४ सूतः)

अत्रापि भक्तिरेव फलमित्यत्र फलमेव प्रमाणमिति सूतवाक्येनाह । भक्तियोगेति ।
भक्तियोगेन अमले शुद्धे अतएव प्रणिहिते निश्चले अपश्यत् वेदव्यासः ॥ १ ॥

19. His mind being purified and fixed by devotion, Vyāsa perceived the—
presence of the Lord, the Perfect Being, and also his power, Māyā, in attendance on him —I. 7. 4. (Suta)

Note—It is narrated that the bliss of the sight of Viṣṇu was attained by Vyāsa who had followed Nārada's advice after Nārada had communicated to him his own spiritual experiences as the result of his devotion to Viṣṇu. Māyā is personified as Lakṣmī in constant attendance on Nārada.

तृतीये कपिलदेव मातर प्रति ।

देवानां गुणलिङ्गानामानुश्राविकर्मणाम् ।

सत्त्व एवैकमनसो वृत्ति स्वाभाविकी तु या ॥ २० ॥

अनिमित्ता भागवती भक्ति सिद्धेर्गरीयसी ।

जरयत्याशु या कोश निगीर्णमनलो यथा ॥ २१ ॥

न केवल साक्षात्कला भक्ति किंतु शीघ्रकलापीति उत्तमां भक्ति लक्ष्यन्नाह ।
 द्वाभ्याम् । देवानामिति । एक शुद्ध मनो यस्य पुंसस्तस्य देवानां इन्द्रियाणां तद्देवानां
 च वा या सत्त्वे विष्णोर्विव स्वाभाविकी वृत्ति अन्यविषयेष्विवायत्नसिद्धा अनिमित्ता
 निष्कामा सा भागवती भक्तिरित्यवयव । कथं भूतानां देवानां आनुश्रविकर्मणा
 गुरारुच्चारणमनुश्रूयत इत्यनुभवो वेद तेने क न्येव कर्माणि येषां गुणलिङ्गानां गुणा रूपा-
 दय लिङ्गानि ज्ञापकानि येषां रूपाद्युपलब्धिकरणत्वेन तत्कल्पनात् । एतदुक्तं भवति
 विषयानिमुखानामपीन्द्रियाणां वेदोक्तविषयमात्रग्रहणात् । तदुक्तम् भगवदाराधनार्थक्रिया-
 करणाद्यस्य वृत्तिर्भागवतीति हेतुकथन सत्त्वे विष्णौ सा वृत्तिरिति भक्तिलक्षणम् । सा
 च वाणो गुणानुरुप्यनेनेत्यादिवदयमाणक्रमेण द्रष्टव्या सिद्धे मोक्षादपि मोक्षस्य सुखरूपत्वात्
 भक्तौ तदनुभवाद्गारीयस्त्वम् । शङ्कतातद्भोजिनोरिव । जरयतीति कोश लिङ्गशरीर आत्मा-
 घरणमज्ञान वा । निगीर्णं भुक्तमन्नादि यथा अनलो जठराग्निर्जरयति भुक्तपरिणामेव
 भक्त्यासाधारण्यपरत्वेनैव मोक्षो भवतीति भाव ॥ २०-२१ ॥

20-21 The single mindedness with which a man directs towards Vishnu his senses, that have been purified by the performance of Vaidic sacrifices, is designated Devotion to the Lord, when such an application of the mind has grown natural in him with no selfish motive in view. This devotion which goes by the name of Bhagavad Bhakti is superior even to Moksha. It quickly burns the subtle body called *Linga Sarira* just as the digestive fire in the stomach consumes the food that is eaten.—III 25 31-32

Note.—The text uses certain words in a technical sense देवानाम्, for example has the meaning of इन्द्रियाभिधानुदेवतानाम् directly and thence has the sense of इन्द्रियाणाम्. The organs of the senses are purified by their tutelary deities.

गुणलिङ्गानां—गुणा रूपादय त एव लिङ्गानि ज्ञापकानि येषाम्

रूपाद्युपलब्धिकरणत्वेन तज्ज्ञानात्

The senses are purified by their exercising their respective functions of perception. The seeing, hearing, smelling, tasting and touching testify to the existence of the different organs.

सिद्धि usually has the sense of अष्टसिद्धि, the eight extraordinary powers that are attained by the practice of योग. These powers are related to Moksha whereas the devotion to the Lord does. There is no difficulty to understand the meaning

of the śloka thus interpreted. But the commentary gives the meaning of मोक्ष to the word सिद्धि: How can भक्ति which is a means to सिद्धि (मोक्ष) be superior to it? Surely the means is not superior to the end. But the difficulty is solved by the commentator. मोक्ष is सुखरूप (bliss) whereas the man of devotion enjoys that bliss. The eater and enjoyer of sweet food is superior to the food eaten. Hence भक्ति is superior to मोक्ष.

स्वाभाविकी—The mental application should not be felt as a painful task, but by habit should grow to become his second nature. कौपम्—A term for the five vestures (ślicathis or cases) which successively make the body. Their names are as follows :

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयः ॥

The gross body is disposed of by cremation but the subtle body, called the सूक्ष्म शरीर or लिङ्ग शरीर, is that vehicle of the अत्मा and this too should be destroyed to free the जीव from repeated incarnations. The fire of devotion annihilates this subtle body and, the devotee is freed of its monimbrance.

नैकात्मतां मे स्पृहयन्ति केचित् मत्पादसेवाभिरता मदीहाः ।

येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥२२॥

तस्मान्नर्केर्गरीयस्त्वं श्रीकपिलवचनेन द्रढयति । पंचभिः नैकात्मतामिति । एकात्मतां सायुज्यं मोक्षं न स्पृहयन्ति भक्तिविरोधित्वात् यतः मत्पादसेवायामेव सर्वतो भावेन रताः । अतएवमदीहाः मदर्थं ईहा चेष्टा येषां ते । तर्हि प्राधान्येन किं कुर्वन्ति इत्यपेक्षायामाह येन्योन्यत इति प्रसज्य प्रकर्षेण प्रसक्तिं कृत्वा सभाजयन्ते श्रवणकीर्तनादिना मानयन्तीति ॥ २२ ॥

22. Some* there are who do not desire to lose their individuality by entire absorbance in me but who find delight in the service of my feet. They are fond of active service to gratify me. They gather together and chant my glory in spiritual unison.—III. 25. 33 (Kapila.)

Note.—पादसेवा Shampooing the feet. This verse illustrates the statement made that Bhakti is considered superior to Siddhi.

पश्यन्ति ते मे रुचिरावतंसप्रसन्नवक्त्रारुणलोचनानि ।

रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥२३॥

ननु त्वत्पौरुषसभाजनेन किं स्यात्तत्राह । पश्यन्ति ते मे इति । प्रसन्नानि वक्त्राणि अरूपाणि लोचनानि येषु तैः मद्रूपैः साकं सह एवं परमेश्वरसाक्षादर्शनानन्दो मुक्तौ नास्तीति तात्पर्यार्थः ॥ २३ ॥

23. They look fondly, mother! at my divinely beauteous form—my benign countenance and rosy eyes And they address to me words that please me —III. 25. 34 (Kapila.)

Note —Kapila is speaking to his mother Devahūtī. The metamorphosis of the Kapila of the godless Sāṅkhya philosophy into an Avātara of God preaching the

*Of course, the number of such Bhāgāvatas are very few.

Bhāgavata dharma to his mother is wonderful and makes one doubt whether the Kapila of the Bhāgavata is the very Kapile who composed the aphorism ईश्वरादिहे or is he only his namesake ?

तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तै ।

हृतात्मनो हृतप्राणाश्च भक्तिरनिच्छतो मे गतिमयवीं प्रयुंक्ते ॥२४॥

मुक्तिपुत्र त्वनायासेन भवतीत्याह । तैरिति । तैरूपैर्हेतुभि हृतात्मन हृतान्त कर्णान् हृतप्राणान् हृतवहिरिन्द्रियान् अनिच्छतोपि भक्त न मम भक्ति अयवीं सूक्ष्मा मोक्षलक्षणा गति दशा अपृथगायासलभ्यदृष्टान्धुतरा वा गति मुक्ति भक्तिदुष्सात् अयवीमिति वा भार प्राप्ति प्रापयतीतिवत् प्रयुङ्क्ते प्रापयतीत्यर्थ । किं भूतैरूपै उदारो विलासो लीला तथा हासा तथा ईक्षित तैर्वाम मनोहर सूक्त येषु तै ॥ २४ ॥

24 But though my devotees may cherish no desire for the for subtle course of Moksa being ravished by the sight of my beautiful form, my surpassingly winning smiles looks and sweet voice, their final anconcupation is given to them as the reward of their devotion —III 25 35 (Kapile)

Note —S; Moksa is after all the summum bonum of existence for we see here that they are finally translated into this condition of oneness with Him

अथो विभूति मम मायिनस्तामैश्वर्यमष्टागमनुप्रवृत्तम् ।

अथ भागवतीं वा स्पृहयति भद्रा परस्य ते मे श्रुवतेन लोके ॥२५॥

एव विभूत्यादिकमपि भक्तवयतनसाध्यमित्याह । अथो इति अविद्यानिवृत्त्यनन्तर ता विभूतिं सत्यज्ञोक्तादिगतां भोगसंपत्तिं अणिमाद्यष्टागैश्वर्यं च अनुप्रवृत्त भक्तिमनु स्वत एव प्रवृत्त भागवतीं वैकुण्ठस्था भिय संपत्तिं असृहयति ते न स्पृहयति । यद्यपि तथापि लोके वैकुण्ठस्थे अश्रुवत एव प्राप्नुवन्त्येव ॥ २५ ॥

25 And these devotees of mine may have no desire for the enjoyment of the splendour and riches of Vaikuntha that my Mâyâ (power) creates for them, as well as for the eight kinds of superhuman powers of siddhi all these gifts are served to them —III 25 3 (Kapile)

Note The commentary reminds the reader why Bhakti is superior to Siddhi for by Bhakti he enjoys all these luxuries plus Moksa Whereas by the austere path of philosophy and asceticism he might have gained Moksa but these many rewards of Bhakti would not have been his portion

न कर्हिचिन्मत्परा शान्तरूपे नङ्क्ष्यति नोऽनिमिषो लेढि हेति ।

येषामहं पिय आत्मा सुतश्च सखा गुरु सुहृदो दैवमिष्टम् ॥ २६ ॥

नन्वेव तर्हि लोकत्वादिशेषात् स्वर्गादिषु भोक्तृयोग्याना कदाचिद्विनाश स्यात् इत्याश क्पाह । न कर्हिचिदिति । हे शान्तरूपे देवइति मात शान्त शुद्ध यत्सत्त्व तद्रूपे वैकुण्ठे वा मत्पराः कदाचिदपि न नङ्क्ष्यन्ति भोगहीनान भविष्यतीत्यर्थ । यत् तत्र कालोपि न

प्रभवतीत्याह । अनिमिषः निमेषशून्यः परग्रासे सर्वदा जाग्रद्रूपः मे गम हेतिः अस्त्रं कालचक्रमित्यर्थः । तान् नो लेढि न ग्रसति कुत । येयामिनि । सुत इव स्नेहविषयः सखेव विश्वासास्पदं गुरुविव हितापदेष्टा यतः सुहृदि । हितकारी इष्टं दैवं इष्टदेव-
तेव पुज्य एवं प्रियः विषयः । आत्मादेहः तद्वत् नतु आत्मा नरूपं साधारण्यात् तदभिमानस्य त्वन्नाविवक्षितत्वात् एवं सर्वमात्रेण ये मां भजन्ति तान् न कालचक्रं ग्रस-
तीत्यर्थः । अयं प्रकरणांशः यः सकामो भक्तो मूर्खः पश्चात्स्वादं लब्ध्वा तान् विहाय भक्तिमेवेच्छति करोति च । तस्य पूर्वकामान् कदाचिद्भगवान् पूरयत्येव । भक्तकामितार्थ-
प्रदातृत्वनियमात् तदिदमुक्तमनिच्छतापि यस्तु श्रुत्वा वा प्रसंगात् अनुभूय भक्तिस्वादं निष्काम एव भगवन्तं भजते तस्य भक्तिमुखं सदा भवत्येवेति । अधिकृतं वैकुण्ठलोके ऐश्वर्यादिसुखमसाधारणमिति भक्तिः प्रसिद्धसिद्धेरप्यधिकेति दिक् ॥ २६ ॥

26 Never will my devotees perish and be deprived of their joys in my peaceful abode of Vankunja. For my weapon—the winkle's disc of destruction—does not touch those to whom I am dear as their own selves, and as dear as their sons, companions and friends, and teachers and tutelary deity.—III. 25. 37 (Kapala.)

Note—सखा—A boon companion in whom one confides his secrets and places his trust. सुहृद्—A well-wishing friend, गुरुः—one who counsels your well-being.

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।

आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥ २७ ॥

विसृज्य सर्वानन्यांश्च सामेवं विश्वतोमुखम् ।

भजंत्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥ २८ ॥

नान्यत्र महद्भगवतः प्रधानपुरुषेश्वरात् ।

आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥ २९ ॥

(३ । २५ । ३१—४० कपिलः)

एवंभूतां भक्तिं पर्याप्तभक्तेभ्यो दद्यामि नान्येभ्य इति तद्वाक्येनैवाह द्वाभ्याम् । इममि-
त्याभ्याम् उभयायिनं लोकद्वयगामिनं आत्मानं सोपाधिकं आत्मानं अनु ये पुत्रकलत्रादयः
ये पश्वादयः रायो धनानि । अन्यांश्च परिग्रहान् विसृज्य मां भजन्ति मृत्योः संसारात्
अतिपारये अतिपारयामि तादृशभक्तिदानेन संसारपारं नयामोत्यतिपदस्यार्थः । अन्येभ्यस्तु
निर्वाणादीन् ददामीति भावः । अतो न केव नभक्तुमुक्तुभक्तयोरप्यविशेष इति स्वतः
पुरुषार्था भक्तिरिति द्रष्टव्यम् ॥ २८ ॥

अभक्तानां तु न कथंचिन्मोक्ष इत्याह । तद्वाक्येनैव द्वाभ्याम् । नान्यत्र मत इत्या-
भ्याम् । मत् मत्तो भगवतः अन्यत्र मां विना सर्वभूतानां आत्मनः भगवतः इत्यैश्वर्यं
प्रधान पुरुषयोरीश्वरादिति निरपेक्षितत्वं आत्मन इति हितकारित्वं तीव्रं संसार-
लक्षणम् ॥ २९ ॥

27-29 I carry them beyond the domain of Death—they who care not for this life or the life hereafter, nor care for those who next to self are so dear, such as wife, children, home, cattle and riches. Who having given up all other objects of value take fervently to my devotion. That awful terror—Death—does not recoil from anyone except me, who am the Lord of Matter and Spirit, the Life of all beings.—III 25 38 40 (Kopila)

तस्मात्त्वं सर्वभावेन भजस्व परमोष्ठिनम् ।

तद्गुणाश्रयया भक्त्या भजनीयपदाब्जजम् ॥ ३० ॥

(३ । ३२ । २२ कपिल)

परमोष्ठिन मामेव तान् तान् गुणान् भक्त्यात्सल्यादीनधिकृत्य प्रवृत्तया ॥ ३० ॥

30 Therefore do thou serve the honored feet of the Lord in every possible way with unflinching devotion such as is inspired by his excellences.—III 32 22 (Kapila)

Note—Here ends the advice given by Kapila to his mother. This next verse is from the speech of Queen Sôjitâ to her son Dhîrva

तमेव वत्साश्रयभृत्यवत्सल मुमुक्षुभिर्मृग्यपदाब्जपटुतिम् ।

अनन्यभावे निजधर्मभाविते मनस्यवस्थाप्य भजस्व पूरुषम् ॥ ३१ ॥

एष ओकपिलवाक्यमुपसंहृत्य नायत्रेत्यत्रैवायं ध्रुव प्रति सुनीतिवाक्यमाह ध्यायाम् । तमेव वत्सेति । मृग्या अन्वेयणीया पदाब्जयो पटुति मार्गो यस्य । तमेवाभयशरण गजस्वेत्यन्वय । यथा लोकेपि भोत शरण प्रविश्य सेवां करोति । नान्यस्मिन्माद्यो यस्य तस्मिन् । निजधर्मभाविते शोधिते मनसि सस्थाप्य नित्य स्मरन् भजस्व । नान्यथा हितसिद्धिरिति वाक्याथ । ३१ ॥

31 Seek shelter under Him who is fond of his devotees whose path is sought after by many desirous of Mokṣa. Placing your love on no other object purify your heart with his devotion. Place Him there and serve Him.—IV 8 22 (Suniti)

नान्य तत पद्मपलाशलेचनाद्दु खच्छिद ते मृगयामि कचन ।

यो मृग्यते हस्तगृहीतपद्मया श्रियेत रैरग विमृग्यमानया ॥ ३२ ॥

(४ । ८ । २२—२३ सुनीति)

तमेव इत्यनेन सूचित सर्वोत्तमदश प्रपद्यति । नान्यमिति । हस्तेन तद्विरहताप-शात्पर्यं तद्गुणाय वा गृहीत पद्म यथा हे अग ध्रुव इतरैर्ब्रह्मादिभिः ॥ ३२ ॥

32 I do not see, my child anyone else than the Lord having lotus eyes, who can remove thy grief.—He who is sought after by Lakṣmî herself who who holds a lotus in her hand, and who is sought after by others (Brahmâ and other gods).—IV 8 23 (Suniti)

Note.—Lakṣmī is said to carry a lotus to cool herself with its contact when she is left to herself in His absence and pining in her grief of separation.

अथो भजेत्वाखिलपूरुषोत्तमं गुणालयं पद्मकरेव लालसः ।

अप्यावयोरेकपतिरुपृधोः कलिर्न स्यात्कृतत्वच्चरणैकतानयोः ॥३३॥

ननु लक्ष्मीरपि कथं तमेव भजते सकलगौरुपशालित्वेन सर्वोत्तमत्यादिति पृथुवचने-
नाह द्वाभ्याम् । अथो भजे त्वा इत्याभ्याम् । अथ स्वप्रकरणोक्तहेतोस्त्वामेव भज इति
साधारणम् । एतद् दृष्टान्तेन स्पष्टयति पद्मकरा लक्ष्मीरिव यथान्यवरत्यागेन लक्ष्मीः त्वां
भजते तद्वत् । नन्वेवं तर्हि तया सह कलहः स्यात् । तत्र ह । एकस्मिन्पत्यौ त्वयि
स्पृष्टमानयोरावयोः कर्मिणामिन्द्रादिनेव मे मया सह कलिर्न स्यात् तत्र हेतुः कृतस्त्व-
च्चरणयोरेकस्तानो मनोविस्तारो याभ्यां त्वच्चरणमहिम्नाकलिर्न स्यादिति भावः । यद्वा ।
अपि शब्दो वितर्कार्थः तया सह कलिर्किञ्च स्यादिति वितर्कं यति कलिहेतुः एकेति । ननु
पर्यायेण सेवायां न स्यात् नेत्याह । कृतेति । अविशेषाद्युपपत्तिरिति विशेषः ॥ ३३ ॥

जगज्जनन्यां जगदीशवैशसं स्यादेव यत्कर्म्मणि नः समोहितम् ।

करोषि फल्गुवप्युरुदीनवत्सलः स्वएवधिष्णयेभिरतस्य किं तथा ॥३४॥

(४ । २० । २७ — २८ पृथुः)

अथापि मे भयं नास्तोत्याह । जगज्जनन्यामिति । यत्कर्म्मणि यस्याः कर्माणि त्वत्सेवा-
रूपे नः समोहितं नोऽस्माकं इच्छा भवति । अभयहेतुमाह । करोषि फल्गु तुच्छमपि उरु
करोषि यतो दीनवत्सलः । नि स्पृहश्चेत्याह । स्वस्वरूप एव अधिष्ठस्य तव किं तथा
प्रयोजनं तां नाद्रियस इत्यर्थः । एवं प्रकृत्यैव भगवतो भक्त्वात्सल्यं दर्शितं वस्तुनस्तु
विष्णुभक्तान् मातेवानुगृह्णाति लक्ष्मीः तदुक्तं जगज्जनन्यामिति ॥ ३४ ॥

33-34. Well, it like the goddess who carries a lotus in her hand (Lakṣmī),
I chose thee for my Lord—thou, the foremost of beings, the abode of all
excellences—may there not arise a quarrel between me and Lakṣmī because
of our rivalry to win the greater favour of our common Lord to whose feet
both of us are intently devoted? It is likely that in my attempt to share
with the mother of the universe thy love, I incur her displeasure. What,
if I do so? I, who am intent on the meditation of thy form. And I know
thou raisest the lowly to eminence (and am thus confident of thy support).
—IV. 20. 27-28 (Prithu)

Note—This last verse is somewhat obscure. It has been differently explained.
The following is an alternative translation:—

If in my desire to be in thy service which she thinks is exclusively her own
prerogative, she is hostile towards me, thou knowest to raise the lowly to a high
position (and will, I am sure, support me). For what carest thou for her, thou
whose thoughts are centred on thy own self?

The attributive जगज्जनन्यां is suggestive of her motherly forgiveness of the
speaker's (Prithu's) presumption to serve her Lord. And it is possible she may

forbear, But if she does not, Prithvi is sure of His protection against her hostility. For He knows His nature which defends the weak against the strong and will not be bowed down by her frowns or yield to her persuasive smiles.

यः पर रहस साक्षान्निगुणाज्जीव स ज्ञितात् ।
भगवन्त वासुदेवं प्रपन्न स प्रियो हि मे ॥ ३५ ॥
(४।२४।२८ रुद्र)

अथ भागवता यूयं प्रिया रुथ भगवान् यथा ।
न मे भागवताना च प्रेयानन्योस्ति कर्हिचित् ॥ ३६ ॥
(४।२४।३० रुद्र)

एव विष्णुमको रुद्रस्यापि प्रियो भवति इत्यत्र प्रचेतस प्रति रुद्रवचनमाह ब्राम्हणम् । य परमिति य साक्षाद्वासुदेव प्रपन्न स हि स एव मे प्रिय प्रियकृदपराधेपि नाप्रिय इति वा । क्य भूत रहस स्वमात् त्रिगुणात् प्रधानात् जीवसक्षितात् पुरुषाद्य-पर प्रकृतिपुरुषयोर्भिर्यतारमित्यर्थ ॥ ३५ ॥

अतएव यूय मे प्रिया । इत्याह । अथेति । भवद्भिरपि मयि प्रीति काश्यत्याशये-नाह । मत् मत्तोऽन्य ॥ ३६ ॥

35-36 Dear to me is he who has resigned himself to Vāsudeva—greater than subtle *Prakṛiti* (constituted of the three *gunas*) and *Purusa* (solept *Jivas*) O ye devotees of Nārāyaṇa' you are as dear to me as is the Lord Nārāyaṇa Himself So al o am I dear to the devotees of Nārāyaṇa as He himself is dear to them —IV, 24 28-30 (Rudra to the Prachetas)

Note—The ordinary Śaivas and Vaiṣṇavas (the followers of Śiva and Viṣṇu) are usually at logger heads with one another. Particularly the Śi Vaiṣṇaves of the school of Rāmāṇa who always evince a spirit of exclusiveness and intolerance. So too the Śaiva Lingayats of the Southern Presidency of India. The olive branch extended by Rāḍia as initiated in the Bhāgavato, has failed to bring peace between the combative sectarians.

तत्कर्म हरितोप यत्सा विद्या तन्मतिर्यथा ।
हरिर्देहभृतामात्मा स्वय प्रकृतिरीश्वर ॥ ३७ ॥
(४।२६।४६ नारद)

एव रुद्रवाक्यमुदाहृत्य स वै पु लां परो धर्म इत्यनेनोक्त सर्वोपायाना भगवत्परत्वं युक्तमेवेत्याह । तत्कर्ममिति हरेस्तोपो यो तस्मिन् हरो मतिर्यथा अत्र हेतुर्हरिरिति हरिर्देहभृतामात्मा ईश्वरश्च । तत्र हेतु स्वय दरात-मेव प्रकृति कारणम् ॥ ३७ ॥

37 That is Karma (action) which pleases Hari, that is learning by which one understands Him and whereby faith in Him is generated. Hari is the soul of all and is their Lord. He is the cause, depending on no one else —IV 29 49 (Nārada)

Note.—This is a very familiar verse of the Bhāgavata in the lips of the pious Vaiṣṇavas. "Act, act, act" says the Gītā. "Action is better than inaction." But what is that action which is worthy of being performed? The answer is "what pleases God is the true action." Every act of man to which God will not take exception is good. This definition lays the foundation and covers the vast field of ethical science. And that is true learning which gives a knowledge of God and establishes faith in Him. All education that leads to this end is good. Any other is indifferent, bad. A comprehensive thesis can be written enlarging on this short text of the Bhāgavata.

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः ॥३८॥
हरिर्हि साक्षाद्भगवान्शरीरिणामात्मा भूषणामिव तोयमीप्सितम् ।
हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दंपतीनाम् ॥३९॥

(५ । १८ । १२—१३ प्रह्लादः)

अतएव देवतांतरोपासनमपि भगवद्भक्तावन्तर्भवतीत्यन्वयव्यतिरेकत्वेनाह ।
यस्यास्तीति । अकिञ्चना निष्कामा मनः शुद्धौ हरेर्भक्तिर्भवति ततश्च तत्प्रसादे सति सर्वे
देवाः सर्वैर्गुणैर्द्धर्मज्ञानादिभिः सह तत्र सम्यगासते नित्यं वसन्ति । गृहाद्यासक्तस्य तु
हरिभक्त्यसंभवात् कुतो महतां गुणाः ज्ञानवैराग्यादयो भवन्ति । असति विषयसुखे
मनोरथेन बहिर्धावतः ॥ ३८ ॥

ननु * हरिविमुखस्य गृहाद्यासक्तस्यापि लोके महत्त्वं दृश्यते तत्राह हरिरिति ।
यथा भूषणां मीनानां ईप्सितम् तोयमेवात्मा तेन विना जीवनाभावात् महानिति निखिल-
गुणप्रसिद्धोपि हरिमीदृशं हित्वा यदि गृहे सज्जते तदा दंपतीनां मिथुनानां शूद्रादिष्वपि
प्रसिद्धं वयसैव केवलं यन्महत्त्वं तदेव तस्य भवति ननु ज्ञानादिना । मिथुनेषु पूज्यमानेषु
स्त्रीभ्यः पुंसां महत्त्वं बालमिथुनेभ्यश्च वृद्धमिथुनानां महत्त्वं यथेत्यर्थः । तन्महत्त्वमुपहा-
सास्पदमिति भावः ॥ ३९ ॥

38-39. The gods dwell in him who has unselfish devotion to the Blessed Lord. How can the virtues of the great find room in him who cherishes no devotion for Hari and is hankering after pleasures beyond his reach. The ever-present Blessed Hari is the very life of all living beings as water is to the fish. Though a man be great (in other respects) yet he can only claim his superiority as merely due to his seniority in years such as is the convention among householders if he is addicted to worldly pleasures and has forsaken his God—V. 18 12-13 (Prahlāda).

Note.—In society, the male has the superiority over the female, the older in years over the younger. This seniority is of no value in the eyes of wise men. Saintliness and devotion to God gives title to real seniority.

* भक्तिरहितस्य गृहाद्यासक्तस्य इति पाठान्तरम् ।

स वै पतिः स्यादकुतो भय स्वयं समततं पतिं भयातुरं जनम् ।
 स एक एवैतरथा मिथो भयं नैवात्मलाभादधिमन्यते परम् ॥४०॥
 (५।१८।२० रमा)

तदेव सर्वात्मना भगवानेव भजनीयो नत्वग्रे देवादयोपि स्वरत्नायामप्यलमत्वा-
 दित्याशयेनाह स वै पतिरिति । स वै एव भूत भगवानेक एव नान्य यो भगवान् आत्म
 लाभात् परमन्यत् अथ अधिकं न मन्यते इतथाऽन्याधोनमुखस्य न स्वतन्त्रतास्वतन्त्राणां
 नानात्वेन च मंडलेश्वराणामिव मिथो भयं स्यात् ॥ ४० ॥

40 Hari alone is the Lord. He has no fear of any one. He gives
 shelter to all who are oppressed by fear. He is high above all and does
 not consider anything higher than the knowledge of self. Otherwise there
 is fear from one another (if there are more than one ruler) — V 18 20
 (Ramā)

Note — द्वितीयद् वै भयं भवति । "Verily there is fear from duality" is the great
 Vedantic doctrine. In 'Unity' alone there is the absence of fear. One cannot
 be afraid of himself.

सुरो, सुरोवाप्यथ चानरोऽनर सर्वात्मना यं सुकृतज्ञमीश्वरम् ।
 भजेत रामं मनुजाकृतिं हरिं यं उत्तराननयत्कोशलान् दिवम् ॥४१॥
 (५।१६।८ हनुमान्)

अत आभगवानेव सर्वं सेव्यं एव ननु सत्कुलजन्मादिकं तस्य तोषहेतुरित्यत्र
 हनुमद्वचनमुदाहरति द्वाप्याम् । सुरोऽसुरो वेति । सुरो देव अहुरो दैत्य नरो मनुष्य
 अनर मनुष्यादन्य यं कोपि हरिं भजेत स पयोत्कर्षात्तोपमाप्रोतीति विशेष । मनुजा
 कृतिमिति उपासनाभिप्रायं सुकृतज्ञ अहुरोयस्यापि भजने बहुमानिनं उत्तरान् कोशलान्
 अयोध्यावासिनो दिव्यं वैकुण्ठं अनयत् ॥ ४१ ॥

41 Whether you are a deva or a dāitya, whether a man or lower
 than man, worship with a whole heart Rāma, who is Hari in human form.
 He who translated the people of the Uttara Kosala (Ayodhya) to Heaven —
 V 19 8 (Hanumān)

Note — Sara, synonym of Deva, a celestial being whose place is higher than
 man, who is in perpetual enjoyment of celestial life, not so much subject to the
 illa that flesh is heir to like mortal man. That they are not altogether free from
 ailments is to be inferred from the mention of their having a physician, the cele-
 brated Dhanwantari; as also the twin gods Asvini Karmāras who too are described
 as adepts in the art of healing. Asuras, synonyms of Dāityas, are the
 born enemies of the Devas almost as powerful but ever actuated by feelings
 of malevolence against God and man.

Some scholars have found so much resemblance in the name of the ancient
 kingdom of Assyria and its kings and people with the Asuras of ancient Sanskrit
 literature that they identify the Vedic अशुर with the divinities of Assyrians. Vide
 "The Aryan Witness" by Dr. K. M. Baurer.

Apparently अशुर in modern Sanskrit is derived from अ+शुर, the prefix अ
 having the meaning of न. But in the Vedas अशुर means a powerful being and

is derived differently. Even the Supreme Spirit was termed असुर, "the mighty". The word असुर as accepted by modern Hindus is from the above point of view a notable instance of the degeneracy of words. The first term of expression *Ahura Mazda* of the Zoroastrian religion signifying the name of the Divinity, the Great Good Spirit, is identical with *Asura*, s being changed into h. Such a change of s into h is seen elsewhere as in *Hafta* for *sapta*, *Hindu* for *sindhu*, &c., &c.

न जन्म नूनं महतो न सौभगं न वाक् न बुद्धिर्नाकृतिस्तोषहेतुः ।
तैर्यद्विसृष्टानपि नो वनौकसश्चकार सख्ये वत लक्ष्मणाग्रजः ॥४२॥

(५।१५।७ हनुमान्)

तत्रात्मानमेव दृष्टान्तयति न जन्म नूनमिति महतः पुरुषाज्जन्म महतो रामस्य वा सौभगं सौंदर्यं आकृतिर्जातिर्यत् यस्मात् तैः जन्मादिभिः विरुद्धानपि नो वनौकसः वनचरान् वत अहो लक्ष्मणस्याग्रजोपि सखित्वे कृतवान् अनुगृहीतवानित्यर्थः ॥ ४२ ॥

42. Neither noble birth nor great fortune, neither eloquence, intelligence nor good appearance is the cause of his favour. Rāma condescended to make us, the dwellers of the forest, his companions, void though we are of all the qualifications mentioned above.—V. 19 7 (Hanumān).

Note.—This speech of Hanumān contains the great teaching that devotion is the true cause of the favour of the Lord.

सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः ।
स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम् ॥४३॥

(५।१५।२७ देवाः)

तेष्वपि निष्कामाः कृतार्था इत्याह । सत्यमिति । अर्थितः प्रार्थितः सन् अर्थितं ददातीति सत्यं तथापि परमार्थदो न भवति यत् यस्मात् यतो दत्तानंतरं पुनरप्यर्थिता भवति ननु नार्थितश्चेन्न किमपि दद्यात् इत्याशंक्याह । अनिच्छतां निष्कामानां इच्छापिधानं आच्छादकं सर्वकामपूरकं निजपादपल्लवं स्वयमेव संपादयति यद्वा कामेनापि भजतां कृपया परमया परमहितमेव विधत्त इत्याह । सत्यम् दिशतीति अर्थितः सन् अर्थितं दिशतीति सत्यम् । पुनः पुनरर्थितो नैव ददातीति कुतः यतः अर्थदः । विषयाश्रानर्थाः । तर्हि किं ददतीत्यपेक्षायामाह । निजपादपल्लवं इच्छापिधानं तेषामनिच्छतामपि विधत्ते । यतः कोपि कामो नोदेति । अनर्थप्रार्थनेपि परमार्थद एव प्रकृतिः । यथा माता बालानां मुखान् मृदमपनीय रुदतमामनिच्छतां शर्करां ददाति क्षातरसो बालः मृदं विहाय शर्करायामनुरज्यते । तदुक्तं कारुणिकत्वात् स्वयमिति ॥ ४३ ॥

43. It is true that when petitioned He bestows the object prayed for. But he does not dole such gifts as would make the receiver desirous of making further petitions. He, of his own will, bestows on the devotees, though they have not asked it, the favour of his lotus feet which has the power of killing all worldly desires.—V 19 27 (Deva.)

Note.—Dhruva (elevated to the position of the pole star) was given this gift though he had made no request for it. The young prince's ambition was to triumph over his step-mother and step brother by attaining higher worldly position than they enjoyed.

तत्साधु मन्येऽसुरवर्यदेहिना सदा समुद्विग्नधियामसद्ग्रहात् ।
हित्वात्मपान गृहमधकूप वन गतो यद्वरिमाश्रयेत् ॥४४॥

(७।५।५ प्रह्लाद)

ननु महान्तोपि कामभोगार्थं । भजते सत्यं न ते महात् किंतु विषयभोगत्यागेनै-
तत्साधुकारित्वमित्यत्र प्रह्लादवचनमुदाहरति । तत्साधुमन्ये इति । हे असुरवर्य असद्ग्र-
हात् अहं ममेति मिथ्याभिनिवेशात् हेतोः सम्यक् उद्विग्राधीयताम् । वन गतः सन्
हरिमाश्रयेतेति यत् तदेव साधु मन्ये कथं भूतं गृहं हित्वा आत्मनः पातं अधः पाते
निमित्तं कुतः अधकूपवत् मोहावहं वन गतो गृहादायनासक्तः सन् हरिमाश्रयेत् भजेतेति
यत्साधु मन्ये यो हरिमाश्रयेत्स एव वनगतः अनासक्तः एव गृहपरित्यागः ननु सर्वोपा-
यतवेन वनगमनं मुहुर्दृश्यं वर्तुतस्तु वनगमनं सगपरित्यागो बोद्धव्यः तस्मात्साधुकः स
वै पुंसां मित्रि ॥ ४४ ॥

44 O Asura chief, I think the best course for men whose minds are
distracted by reason of their beliefs in wrong views, is to abandon their worldly
homes, which are so many pitfalls, and by betaking to the solitude of the
woods, to apply themselves to the devotion of Hari — VII 5 5 Pralāda

Note — In this speech of Pralāda to his father Hiranyakāśyapa, the advice to
resort to the woods is not to be taken literally. Solitude is merely the means for
the avoidance of worldly distractions. If a person can apply himself to God in the
midst of society, in the bosom of his family, his own home is as good as the woods,

पष्ठे यमवाक्यम् ।

एतावानेव लोकेस्मिन्पुंसां धर्मं परं स्मृतम् ।

भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ ४५ ॥

(६।३।२२ यमः)

यतो भक्तिर्ज्ञातः तेषां परस्व उत्कृष्टतमम् । भक्तेस्तु स्वतः एव परस्वमुत्कृष्टत्वम्
इत्याह परस्व भक्तेषु स्वतः एव परस्वमित्याह । एतावानिति । परं उत्कृष्टं अक्षयफल-
त्वात् । एतावानेव यो भक्तियोगः ॥ ४५ ॥

45 This is the supreme Dharma enjoined in the Śāstras, namely, to
offer devotion to the Lord by reciting his name and by like devotional methods
—VI 3 22 Yama

अविस्मृतं तं परिपूर्णकामं स्वेनैव लाभेन तमः प्रशान्तम् ।

विनोपसर्पत्यपरं हि वालिशं श्वलागुलेनातितितर्ति सिंधुम् ॥ ४६ ॥

(६।६।२२ देवाः)

अतएव ये भगवत आश्रयं परित्यज्य आश्रयान्तरेण संसारं नर्तुमिच्छन्ति ते न तरन्तीत्याह अविस्मितमिति । अविस्मितं तं निरहंकारं कुतः शान्तं रागादिशून्यं तच्च कुतः स्वेनैव लाभेन परिपूर्णं कामं तच्च कुतः उपाधिरिच्छेद् शून्यं श्वनांगूलेन समुद्रमतितातु-
मिच्छति यथा तेन समुद्रतरणं न भवति तथा निरीश्वराश्रयेण व्यसनार्णवतरणं न भवतीति ॥ ४६ ॥

46. He is a fool who takes shelter in any one else than the Lord, who is not astonished (by his own greatness), who is fully satisfied with all he has, who is unconditioned, who is void of passions and (therefore) tranquil. The man who resorts to any one else for refuge wishes to cross the sea by taking hold of the tail of a dog—VI. 9. 22 (Devās).

नारायणपराः सर्वे न कुतश्चन विभ्यति ।

स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनाः ॥ ४७ ॥

(६।१७।२८ रुद्रः)

नन्वेवं देवपित्रादिभ्योऽभजने भयं स्यान्नेत्याह । नारायणपरा इति । सर्वे स्त्री-
शूद्रादयोपि कुतश्चन कस्मादपि न विभ्यति न काप्यनुरज्यन्तेवेति भावः यतः स्वर्गादौ एवं
तुल्योऽर्थः प्रयोजनमिति दुष्टं शीलं येषां ते तथा ॥ ४७ ॥

47. All those who are devoted to Nārāyaṇa are not afraid of anyone. They view with equal regard *Suarga*, *Naraka* and *Mokṣa*.—VI. 17. 28 (Rudra).

Note—*Suarga* is heaven, the abode of gods. There go after death men who have been righteous in their earthly life. *Naraka* is hell to which the wicked are doomed for their iniquities. *Apavarga*—*Mokṣa* is a condition in which the soul is above the joys of heaven or the miseries of hell. It is absorption in Viṣṇu from the point of view of the Bhāgavatas.

वासुदेवे भगवति भक्तिमुद्धृतां नृणाम् ।

ज्ञानवैराग्यवीर्याणां नेह कश्चिद् व्यपाश्रयः ॥ ४८ ॥

(६।१७।३१ रुद्रः)

अतो भागधतानां निस्पृहद्वयं उचितमेवेत्याह । वासुदेवेति ज्ञानवैराग्ययोर्वीर्य-
बलं येषां तेषां विशिष्टबुद्ध्या आश्रयणीयोर्थो नास्ति ॥ ४८ ॥

48. To men who are devoted to the Lord and who are strong in their wisdom and indifferent to worldly attachments, there is nothing else to which they would give their adherence by reason of its excellence—VI. 17. 31 (Rudra.)

मार्तिर्न कृष्णे परतः स्यती-वा मिथोभिपक्षेत गृहव्रतानाम् ।

अदान्तगोभिर्विशतां तमिश्रं पुनः पुनश्चर्वितचर्वणानाम् ॥ ४९ ॥

न ते विदुः स्वार्थगतिं हि विष्णुः दुराशया ये बहिरर्थमानिनः ।
अंधा यथा धैरुपनीयमाना वागीशतन्त्र्यामुरुदग्निं बद्धाः ॥ ५० ॥

(७।५।३०—३१ प्रह्लाद)

तर्हि सर्वैर्भगवानेष किमिति न लेष्यते तत्राह मतिर्न कृष्येति परतः स्वतो या
अचो न्यतो या नाभिपद्येत न सपद्येत केपा गृह एव प्रतः सकल्प इति कृत्यचिन्ता येषां
अतएवादान्तरैर्नुपरतैर्गोभिरिन्द्रियैर्हेतुभूतैः तमिह सत्सारविशता तत्र चयितस्यैव चरणं
येषां तस्माद्विषये सगदोपात्तुं सर्वं त भजत इति भावः ॥ ४९ ॥

ननु श्रीकृष्णस्य परमानन्दरूपत्वात् तेषां तस्मिन् एव किञ्च भजति तदज्ञानादित्याह ।
न ते विदुरिति ये दुराशयाः । विषयवासितान्तराकरणां तेषां विदुः तत्र हेतुः स्वस्मिन्नेवार्थं
पुरुषार्थो येषां तेषां गतिः गम्य । ननु तेषां गुरुपदेशाद्विष्णुः क्वास्यन्ति तत्राह । बहिर्येषां चरितार्थं
येषां ते बहिरर्थास्तानेषां गुरुत्वेन मनुशीलं येषां ते नित्यं विषयासक्तचरितभङ्गालव
इत्यर्थः । अतो अधैरुपनीयमाना अन्धा यथा पन्थानं न विदुः किंतु गतं पतन्ति तथा तेषां
ईशस्य तन्त्र्यां दीर्घरज्ज्वा वेदलक्षणाया उरुणि दामानि ब्राह्मणादिनामानि यस्यां तस्यां
काम्यैः कर्मभिर्बद्धा एव भयन्तीत्यर्थः । तदुक्तं विषयाविषयचिन्तानां विषयवाचेशं सुदूरतः
धारुणो दिग्गतः यस्तु प्रज्जघैर्द्रोः किमाप्नुयात् । तस्मात् यावद्विषयवासना नाक्रमति
तावदारभ्य सर्वस्वस्यासु भगवानेष भजनीय इति समुदायार्थः ॥ ५० ॥

49-50 The minds of men addicted to worldly ways are not turned
towards Kṛiṣṇo, either urged by one's own inclination or by the counsel of
others or as the result of exchange of thoughts of one another. Such men
enter the dark regions of hell because they are unable to restrain the organs
of sensual enjoyment feeding on them like cattle overlooking the end. They do
not know that Viṣṇu is the *summum bonum* of life. Their hearts are fixed on
wicked thoughts and notions, setting a high value on the externals of
worldly objects. They are like blind men being led by the blind bound by
the chain of the ritualism of the Vedas—VII 5 30 31 (Pṛahlāda)

Note—Both the Gītā and the Bhāgavat speak disparagingly of the Karma
Kāṇḍa (ritualism) of the Vedas. Compare त्रेषु येषां वेदा निस्त्रेषु यो भवार्जुन ।
Gītā II 45 वेदाद्विरता याव नान्यदस्तीति वादिनः—Gītā II 42

कौमार आचरेत्प्राज्ञो धर्म्मान् भागवतानिह ।

दुर्लभं मानुषजन्म तदप्यध्रुवमर्थदम् ॥ ५१ ॥

(७।६।१ प्रह्लाद)

तदेवाह कौमार इति । इहैव मानुषजन्मनि धर्म्मान् आचरेत् । यतः अर्थदमेतत् ।
तत्र च कौमार एव यतस्तदप्यध्रुवः न चैव भूतजन्मान्तरयतस्तदुर्लभम् । तत्र धर्म्मानि
वाचरेत् न सुखार्थं प्रयासान् । तत्रापि भागवतानेषां न काम्यान् । कौमार एव कौमार-
मारम्येत्यर्थः ॥ ५१ ॥

51. The wise should take to devotion of the Blessed Lord from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it.—VII. 6. 1 (Prahāda).

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः ।

आत्मत्वात्सर्वभूतानां सिद्धत्वादिह सर्वतः ॥ ५२ ॥

(७।६।१६ प्रह्लादः)

न च बालवृद्धानां तद्भजनमशक्यमित्यत्र प्रह्लादवचनमाह । न ह्यच्युतमिति हे असुरा-
त्मजाः । न आत्मभजने प्रयासो भवति न च दुर्लभ इत्याह । सिद्धेति ॥ ५२ ॥

25. O scions of Asuras! there is not much hard-ship in this work of pleasing Achyuta: since He is the very soul of every body and is present everywhere.—VII. 6. 19 (Prahāda)

Note.—Achyuta is a name of Vishnu. न चयत स्वरूपतो गच्छति यः नित्य इति यावत्, i.e., He who is eternally fixed in his own nature undergoing no change. He is so very near, dwelling in one's own heart, that one has not to go far in search of Him. One Bhāgavata commentary explains सिद्धत्वात् to mean that the pre-
cipation of God is accomplished by the mere wish to please Him and therefore does not involve much cost or labour.

कोतिप्रयासो सुरबालका हरेरुपासने स्वे हृदि छिद्रवत्सतः ।

स्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपपादनैः ॥ ५३ ॥

रायः कलत्रं पञ्चात्रः सुतादयो गृहा महीकुंजरकोशभूमयः ।

सर्वैर्धकामाः क्षणभंगुरायुषः कुर्वन्ति सत्यस्य कियत् प्रियं वत्नाः ॥ ५४ ॥

एवं हिलोकाः क्रतुभिः कृता अमी क्षयिष्णवः सातिशयान निर्मलाः ।

तस्माददृष्टश्रुतदूषणं परं भक्त्यैक्येशं भजतात्मलब्धये ॥ ५५ ॥

(७।७।३८ ४०)

तथा हेत्वंतरमप्याह । कोतोति । छिद्रवत् आकाशवत् सर्वदा वर्तमानस्य विष-
याणामुपपादनैः अज्जुनैः किं तत्र हेतुः सर्वदेहिनां सामान्यतः साम्यम् ॥ ५३ ॥

तस्माद्विषयाणां शूकरादिस्वाधारणत्वात् तन्निष्ठत्वे तैरपि विशेषापत्तेः निष्फलं च
विषयार्जनमित्याह । राय इति । रायः अर्थाः । क्षणं भंगुरमायुर्यस्य येषामर्थादीनां वा
अतएव बालाः तदुक्तमितिहासे । धनं हि पुरुषो लोके पुरुषं धनमेव च । अवश्यमेकं
त्यजति तस्मात्किं धनतृष्णया ॥ ५४ ॥

एवं हि । अक्षय्यं हि चातुर्मास्ययाजिनः सुकृतं भवतीत्यादिना श्रुताः स्वर्गादयोपि न
सेवार्हा इत्याह । एवं होति । अमी लोकाः स्वर्गादयः क्षयिष्णुत्वे हेतुः क्रतुभिः कृता इति ।
तद्यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते इति श्रुतेश्च
अतएव पुण्यतारतम्येन सातिशयाः न्यूनाधिकभावापन्नाः तस्मात् न च निर्मलाः स्वर्गादि-

मत्वात् न विद्यते दृष्ट भुते च दूषण यस्मिन् तमोऽश भक्त्या उक्तया नवविधया भजत
आभयत ॥ ५५ ॥

53-55 O ye sons of Asuras! much labour is not involved in the adoration of Hari, who pervades like Ākāśa and is present in the heart of every one. He is the friend of each and all. What is the good of procuring gratification of the senses knowing as one does that such enjoyments are common to all living creatures (even to the swine that revolts in filth). Wife, children, riches, cattle, houses, lands, elephants, hoarded treasure—all worldly prosperity is short-lived and can do little good to mortal man. These pleasures of the world (earthly and heavenly) are the rewards of religious sacrifices. They are subject to decay, they are not free from impurity, they create jealousy. Therefore in order to reach the Supreme Being, worship Him whose blemish no one has soon or heard, with a devotion such as has been prescribed (in the Śāstras of the Bhāgavatas)—VIII 2 38-40 (Prahāda)

Note—There is [jealousy] at the sight of some one possessing an object of pleasure, that you hanker after but which you have not got. Even the gods are not free from jealousy. Where is the difference between man and the brute creature if the former has no higher object in view than the swinish ideal of life—eat, drink and be merry?

तस्मादर्थश्च कामश्च धर्मश्च यदपाम्रया ।

भजतानीहयात्मानमनीह हरिमोक्षवरम् ॥ ५६ ॥

(७।७।४८ प्रह्लाद)

तस्माद्वक्तव्यमेव भजेत न च धर्माद्यर्थमपि पृथक् यतेतेत्याह । तस्मादिति ।
यदपाम्रया यदधीनाः अनोहया भोगानिच्छया ॥ ५६ ॥

56 Therefore be unselfishly devoted to the selfless Lord for on Him depend all our virtues, the fulfilment of our desires and the attainment of wealth—VII 7 48 (Prahāda)

Note—That is to say, by serving Hari you will obtain all the material comforts and pleasures of life. It is no use labouring in search of them.

नालं द्विजत्व देवत्वमृषित्व वासुरात्मजा

प्रीणनाय मुकुन्दस्य न वित्तं न बहुज्ञता ॥ ५७ ॥

(७।७।५१ प्रह्लाद)

न च धर्माद्यर्थमपि पृथक् यतेतेत्याह । यदपाम्रया यदधीनो अनोहया भोगानिच्छया ॥ ५७ ॥

57 O sons of Asuras! neither brahmanhood nor godhead, nor seership suffices to obtain the grace of God, nor good conduct of life, nor wide knowledge and experience.—VII 7 51 (Prahāda)

न दानं न तपो नेज्या न शौचं न व्रतानि च ।

प्रीयते ऽमलया भक्त्या हरिरन्यद्विडम्बनम् ॥ ५८ ॥

(७।७।५२ प्रह्लादः)

नन्वेवं दैत्यानामस्माकं कथं ब्राह्मणादिकृत्यै भगवद्भजने अधिकार इति चेत् न । भगवद्भक्तावधिकारिनियमाभावात् इत्याह । नालमित्याभ्याम् । अमलया निष्कामया विडम्बनं नटनमात्रम् ॥ ५८ ॥

58. Neither charity, nor asceticism, nor sacrifices, nor purificatory rites, nor penances and religious vows please Him. He is pleased with pure devotion. Everything else is futile, mere mockery.—VII. 7. 52 (Prahlaḍa).

मन्ये धनाभिजनरूपतपः श्रुतौजस्तेजः प्रभाववलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान् गज-
यूथपाय ॥ ५९ ॥

(७।८।१ प्रह्लादः)

इममेवार्थं सद्ब्रह्मन्तमाह मन्य इति । अभिजनः सत्कुले जन्मरूपं सौन्दर्यं श्रुतं पाण्डित्यम् । ओजः इन्द्रियनैपुण्यं तेजः कांतिः । प्रभावः प्रतापवलं शरीरं पौरुषमुद्यमः । बुद्धिः प्रज्ञा योगोऽष्टांगः । एते धनादयो द्वादशापि गुणाः परस्य पुंसः श्रीकृष्णस्य आराधनाय न भवन्ति हि यतः केवलया भक्त्यैव गजेन्द्राय उक्तधर्महीनायापि भगवांस्तुष्टोऽभवत् तस्मात्साधूक्तं कौमार इत्यादि ॥ ५९ ॥

59. I am of opinion that neither wealth, beauty, learning, strength, energy, power and prestige; intellect and the transcendental powers acquired by Yoga are qualifications to please Hari. He was pleased by the powerful devotion of the elephant, the leader of his herd,—VII. 9. 9 (Prahlaḍa).

Note—The elephant alluded to was seized by an alligator and drawn into deep water. In his distress and despair he prayed to Nārāyaṇa for his release from the water monster's grasp. Viṣṇu took pity on him and saved him from his peril. The story is given in the Mahabhārata Śāntiparva. गजेन्द्र मोक्ष, "The release of the elephant," is a well-known stotra (prayer and praise of Viṣṇu) regularly read by pious religious men.

चित्रं तवेहितमहोमित योगमाया लीलाविसृष्टभुवनस्य विशारदस्य
सर्वात्मनः समदृशो विषमस्वभावो भक्तप्रियो यदसि कल्पतरुस्व-
भावः ॥ ६० ॥

(८।२७।८ प्रह्लादः)

नन्वभिजनाभिमतो योग्यान् नो विहाय तद्ब्रहितभक्तमात्रे गजेन्द्रे तोषः कथमिति चेत् भक्तिमात्रग्राह्यस्वभावत्वात् भगवत् इत्यत्र वामनं प्रति प्रह्लादवचनमाह । चित्रमिति तवेहितं अहोचित्रं किं तत् सर्वात्मनः समदृशः विषमस्वभाव इति यत् सर्वात्मतत्त्वे विचित्रचरितत्वे हेतुः अमिता अचिन्त्या योगमाया तस्या लीलां तथा विसृष्टानि भुवनानि येन तस्य

अहो इत्यत्र सधिरार्थं समदृष्टत्वे हेतुं विशदस्य सर्वज्ञस्य अथवा भक्तिप्रियत्वेऽपि तव वैषम्य नास्त्येव यत् कल्पतस्मात् सन्भक्तिप्रियोऽसि नहि कदात्कराश्रितानामेव कामान् पूरयन् त्रिपमो भवतीत्यर्थः तस्माद्भक्तौ सर्वधिकारिण तत्प्रसादेन भक्तिरेव कारणं नन्वभिजनादि इति सिद्धम् ॥ ६० ॥

60 O how strange are thy doings That thou shouldst seem to be partial, although thou art the soul of all and has an equal regard for all. Thou art so skilful, having brought into manifestation the world in the playfulness of thy incomprehensible Yoga-Māyā. Thou art lavish towards thy devotees and becamest their celestial tree that knows not to refuse anybody's prayer—VIII 27 8 (Prahāda)

Note—Yoga Māyā is the mysterious power of the Supreme Being that creates the illusion of the phenomenon of this world. The accusation from the charge of partiality is suggested in the verse. Hari is compared to the Kalpa tree the celestial tree that does not refuse the request made to it. The suitor approaches the tree and by his prayerfulness qualifies himself to obtain what he begs. So Bhakti is the qualification to merit the Lord's favour. Elsewhere the Lord is compared to the fire. The fire warms all who approach it irrespective of creed, caste and colour. And it is not liable to the charge of partiality for so doing. And just as men, inimical to one another, can receive warmth from fire which imparts it with an equal regard to all without any distinction, so Hari gives Bhakti to all who go to him for it—the wolf and the lamb, both desiring, the devotee from the fanatic of his Love.

स्वमातु स्विन्नगात्राया विश्रस्तकवरत्नज ।

दृष्ट्वा परिश्रम कृष्ण कृपयासीत्स्ववन्दने ॥ ६१ ॥

एव सदर्शिता ह्यग हरिणा भक्तवश्यता ।

स्ववशेनापि कृष्णेन यस्येदं सेश्वर वशे ॥ ६२ ॥

(१०।६।१८-१९ शुक्)

केवल भक्तिप्रियो भगवान् भक्तवशोपीति । शुक्रवाक्येनाह चतुर्भि । स्वमातु-
रित्यादिभि । स्वमातुर्यशोदाया रज्जुसन्धानेन स्विन्नगात्राया अतएव विश्रस्ता कव-
रेभ्यः भक्तो यस्या कथरत्नजौ विश्रस्ता वा मदर्थो विश्राम्यतीति कृपया स्ववन्दनार्थमा-
सीत् उलूखले वन्दनं कारयामासेत्यर्थः ॥ ६१ ॥

अग्रेति राजसन्धेयः स्ववशेन स्वतन्त्रेण इदं जगत्संसारं ॥ ६२ ॥

61-62 Seeing his mother's fatiguing exertions, her body wet with perspiration, her hair dishevelled and the garland of flowers that was tied round her knotted locks unloosed, Krishna, out of compassion for her, allowed himself to be caught and bound. Thus did Hari, who though his own master and under whose subjection lay the world and its rules, show his subjection to his devoted people—X 9 18-19 (Suka)

Note—This is an allusion to the very popular and miraculous incident in the life of Krishna during the period of his childhood. He was guilty of some childish prank and his foster mother Yashodā tried to get hold of him and to keep him tied

to a large wooden mortar. Ropes were procured but they all fell short. In her struggles to bind him she was quite exhausted till at last seeing her sad plight Kṛṣṇa of his own accord submitted and allowed himself to be bound. Hence one of Kṛṣṇa's names is Dâmodara—"Ropechained round the waist."

नेमं विरिंच्यो न भवो न श्रीरप्यंगसंप्रया ।

प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिदात् ॥ ६३ ॥

नायं सुखापो भगवान् देहिनां गोपिकास्तुतः ।

ज्ञानिनाञ्चात्मभूतानां यथा भक्तिमतामिह ॥ ६४ ॥

(१०।६।२०—२१ शुकः)

भगवत्प्रसादमग्येपि लभंत इदं त्वतिचित्रमित्याह । नेममिति विरिंच्यः पुत्रापि भवः स्वात्मापि श्रोज्जायापि । एतं न लेभिरे गोपी यशोदा यत्प्रसादरूपं तत्पूर्वोक्तं बन्धनं ततः कृष्णाद्या ॥ ६३ ॥

ननु कथमेवं भक्तवश्यत्वादेवेत्याह ॥ नायमिति देहिनां देहाभिमानिनां तापसादीनां ज्ञानिनां निवृत्ताभिमानानामपि सुखायः ज्ञानेनैव तेषां उच्चारः स्यात् भक्तिं विना ज्ञानमपि न सिद्ध्यति दित्याह ब्रह्मवाक्येन ॥ ६४ ॥

63-64. Neither Brahman nor Siva nor even Laksmī, who was even united to his body, obtained the favour that the milkmaid Yasodā got from the Lord, the giver of *Mukti*. The son of the milkmaid, (i. e., Kṛṣṇa) is not so easily approached by men of learning or, by men of abstinence and asceticism as by his devotees.—X. 9. 20-21 (Śuka).

श्रेयः स्तुतिं भक्तिमुद्दश्यते विभो क्लिश्यन्ति ये केवलबोधसिद्धये ।

तेषामसौ क्लेशस्त एव शिश्यते नान्यद् यथास्थूलतुषावघातिनाम् ॥ ६५ ॥

पुरेह भूमन् बहवोपि योगिनस्तदर्पितेहा निजकर्मलब्धया ।

विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेज्जोऽच्युत ते गतिं पराम् ॥ ६६ ॥

(१०।१४।४—५ ब्रह्मा)

श्रेयः स्तुतिमिति । श्रेयसां अभ्युदयापवर्गलक्षणानां स्तुतिः सरणं प्रभवो यस्याः सरस इव निर्झराणां तां ते तव भक्तिं उदस्य त्यक्त्वा श्रेयसां मार्गभूतामिति वा तेषां क्लेशत्वः क्लेश एवावशिष्यते नान्यत् यथा स्थूलतुषावघातिनाम् । अयं भावः यथा अल्पप्रमाणं धान्यं परित्यज्य अंतःकराहीनान् स्थूलधान्याभासान् तुषान् ये वधन्ति तेषां न किञ्चित्फलम् एवं भक्तिं तुच्छोक्त्य ये केवलं बोधाय यतन्ते तेषामपीति ॥ ६५ ॥

अत्र सदाचारं प्रमाणयति पुरेति । इह लोके ये पूर्वं योगिनोपि संतः योगैः ज्ञानमप्राप्य पश्चात्त्वदर्पितेहाः त्वयि अर्पिता इहालौकिक्यपि चेष्टा यैस्तं निजकर्मलब्धया त्वदर्पितैर्निजैः कर्ममिलब्धया त्वय्यर्पिता ईहा च निजानि कर्माणि च तैः लब्धयेत्यंतमेकं पदं वा कथोपनीतया कथया त्वत्समोपं प्रापितया त्वत्कथाश्रवणप्रसादादुत्पन्नया भक्त्यैव विबुध्य आत्मानं ज्ञात्वा अज्जः सुखेनैव ते परां गतिं प्राप्ताः ॥ ६६ ॥

65 66.—They who giving up devotion from which flows a stream of blessings, take pains for the acquisition of mere learning, get nothing but pains that they have undergone. They are like those who thresh more husks and do not obtain food grains as the fruit of their labour. O thou who fillest the immensity of space, many a Yogi, in times of yore, having consecrated their practices to Thee speedily reached Thee—their goal—by means of devotion which comes to them as the result of their Karma in the shape of listening to the narration of thy glorious deeds (of thy many incarnations).—X 14 4 5 (Brahmā)

तस्मिन् भगन्तावाखिलात्महेतौ नारायणो कारणमर्त्यमूर्तौ ।

भावविद्यतो नितरा महात्मन किञ्चावाशिष्ट युवयोस्तु कृत्यम् ॥ ६७ ॥

(१० । ४६ । ३३ उद्धव)

एव भक्तस्य न किञ्चित् कृत्यमवशिष्यते इत्यत्र नदमनि उद्धववाक्यमुदाहरति तस्मिन्निति । अखिलानामात्मा हेतुश्च हे महात्मन् नद युवयो यशोदायास्तव च ॥ ६७ ॥

67 O noble-souled Arundel when both you and Yasodā have centred your devotion on Nārāyaṇa, who is the over-soul of earth and all and is the first cause of every thing, he who has incarnated in human form with an end in view, nothing more remains to be done by you in the discharge of your duties.—X 46 33 (Uddhava)

दानव्रततपोहीमजपस्वाध्यायसधर्मै ।

श्रेयोभिर्विविधैश्चान्यै कृष्णे भक्तिर्हि साध्यते ॥ ६८ ॥

(१० । ४७ । २४ उद्धव)

अत्र हेतुमाह दान इति भक्तौ सिद्धाया किं तत्कारणानुष्ठानेन तस्मात्साधूक स वै पु सामिति भाव ॥ ६८ ॥

68 Charity, observance of vows, asceticism, offering of oblations to fire, repeated utterance of mantras, recitation of scriptural texts and the withdrawing of the senses from them, objects of pleasure, and the performance of many other acts of righteousness are the means to lead a man to the devotion of Kṛṣṇa.—X 47 24 (Uddhava)

क्वेमास्त्रियोवनचरीव्यभिचारदुष्टा कृष्णे क्वचैप परात्मनिरूढभाव ।

नन्वीश्वरोनुभजतो विदुषोपि साक्षाच्छ्रेयस्तनोत्यगदराज इवोप-

युक्त ॥ ६९ ॥

(१० । ४७ । ५६ उद्धव)

एव जातिव्यापारैरपेक्षयेण भगवदनुग्रहे अविद्वद्विहितपि भक्तिरेव कारणमाह उद्धववाक्येन क्वेमा इति । वनचर्य्यो गोप्य कृष्णेऽधिकरणे एव गोपीधिपय कृष्णस्य तास्तु स्नेह इत्यर्थः । यदा कृष्णे तासा स्नेह इत्यर्थः । ननु कथमेवम् । तत्राह साक्षाद्भजत पुन नु अहो उपयुक्तः सेवितः अगदराजः अमृतं यथेति ॥ ६९ ॥

69. Here were rustic women impure, because of their moral laxity,* and yet they had their love firmly fixed on the Blessed Lord Kṛiṣṇa and He was cherishing an affection for them. Indeed it is a matter of surprise that it should be so. Verily the Lord readily lavishes favour on His devotees even if they are illiterate and uncultured. Powerful medicines effect cure on patients whoever they may be—X. 47. 59 (Uddhava.)

Note.—Devotion to Kṛiṣṇa saves the devotee though he be a sinner. Just as efficacious medicines do good to the patient though his social or moral character be not upright. Bhakti is not refused to any one and it is efficacious to all who seek it.

नायं श्रियोऽंग उ नितान्तरतेः प्रसादः स्वयौपितां नलिनगन्धरुचां
कुतोऽन्याः । रात्ससौवेस्य भुजङ्गगृहीतकलदधाशिपां य उद-
गाद्ब्रजवल्लीनाम् ॥ ७० ॥

(१०।४७।६०।उद्धवः)

ईश्वरो भक्तान् भजत इत्युक्तं तदेवाह नायमिति अंगे यत्तसि नितान्तरतेः श्रियोपि
नायं प्रसादेननुग्रहोस्ति नलिनरयेच.गंधः रुक्कांतिश्च यासां तासां स्वयौपितामपि नास्ति
अन्याः पुनस्तादृशप्रसादयोग्याः कुतः अस्य कृष्णस्य भुजङ्गगृहीतः आलिंगितः
कठंस्तेन लब्धः आशिषो याभि. तासां गोपीनां य उदगात्. आविर्भव तस्मा इति प्रेमे-
कलभ्यो.भगवानित्यर्थः ॥ ७० ॥

70. This favour of Sū Kṛiṣṇa's arms encircling the necks of the beautiful milkmaids of Vraja in the dance on the festival of Rāsa which conferred on them the highest felicity—this was not vouchsafed to Lakṣmī so fond of him, much less to lesser celestial beauties who were so attractive by the fragrance of the lotus of paradise that they bore on their person.—X. 47. 60.

आसामहोचरणरेणुजुषामहं स्यांवृंदावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्ग्यपथं च हित्वा भेजुर्मुकुंदपदवीं श्रुतिमि-
र्विमृश्याम् ॥ ७१ ॥

(१०।४७।५६।६१ उद्धवः)

किंच भगवत्प्रप्त्युपाये दोषोपि गुण एवेति दर्शयन्नेव आस्तां तावद् गोपीनां
भार्यं ममत्वे तावत्प्रार्थ्यमित्याह । आसामिति । आसां गोपीनां यश्चरणरेणुस्तं भजतां
गुल्मादीनां मध्ये अहं किमपि स्याम् । इत्याशास्ते आसां कासामित्याह । आर्याणां मार्गं
धर्ममपि हित्वा ॥ ७१ ॥

71. O! that I were the wild creeper and herbs of Vṛindāvana and obtain thereby the blessed contact with the dust of the feet of the milkmaids—they who forsaking their family ties and leaving the regular path of social

* No compliment to the Gopis of Vṛindāvana. This reflection upon their character makes it difficult to reconcile a previous statement that the love of the Gopis was not carnal.

respectability, clung to the feet of Kṛiṣṇa, sought after by the Vedas—X 47 70 (Uddhava)

Note—This yearning for residence in Vṛiṇḍāvana, as voiced by Uddhava, is the pious wish of all Vaiṣṇavas, devoted to Kṛiṣṇa worship. This stanza is on the lips of learned Vaiṣṇavas and one may easily understand why so many pilgrims flock to Vṛiṇḍāvana and many of them choose it as the residence of their last days. No wonder that Chaitanya Dāsa of Nadiya and his disciples and followers who were devoted students of the Bhāgavata, took to the work of reiteration of the sacred odes of Vṛiṇḍāvana which had fallen into decay after the sack of Mathorā and the demolition of temples by the Mohammedans. From Chaitanya's time Vṛiṇḍāvana has become the resort of Bengal Vaiṣṇava pilgrims and many are permanently settled there. After the fall of Mohamadan intolerance had abated with the downfall of Mogol rule, the Rajputana Chiefs and rich Seths and landholders of all parts of India built temples and endowed heretics which have contributed to the prosperity of Vṛiṇḍāvana and Mathorā.

न ब्रह्मण स्वपरमेदमतिस्तव स्यात्संवात्मेन समदृश स्वसुखानुभूते ।
ससेवता सुरतरोरिव ते प्रसाद सेवानुरूपमुदयो न विपर्ययोऽत्र ॥ ७२ ॥

(१० । ७२ । ३ युधिष्ठिर)

अत्र भक्तिमात्रप्राप्त्ये विपर्ययशंकां निरसितुं युधिष्ठिरवाक्यमाह न प्रदृश इति ।
स्व पर इति मेदबुद्धिं अयमनुप्राप्त्यो ननुप्राप्त इति तव नास्ति कुतः प्रदृश निरु-
पाधे । किंच सर्वार्थमेव अतएव समदृश किंच स्वसुखानुभूते अतएव रागाद्यभावा-
दिति माध परतु भजतान्ते प्रसादो नान्येषा तत्रापि सेवानुरूपमुदय फल नत्वत्र भक्तेषु
सेवानुरूपे प्रसादो विपर्ययोऽन्यथाभावः यथा कल्पद्रुमस्य रागादिराहित्ये सेवकेष्वेव
फलजनकत्वं नान्येषु ॥ ७२ ॥

72 Thou art Brahman, the soul of all, having an equal eye upon all. Thou experiencest thine own joys (not depending for thy joy on external objects). Therefore thou makest no distinction between people as being thy own or as being other than thine own. Thy favour goes to them who serve thee, as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service. There is no distinction in this treatment—X 72 6 (Yudhisṭhira)

Note—With reference to the nonbinding statement, compare Gītā text, IV 11 वे यथा मा प्रयच्छन्ते तांस्तथैव भजाम्यहम् ॥

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते ।

दिष्ट्या यदासीन्मत्स्नेहो भवतीर्नां मदापन ॥ ७३ ॥

(१० । ७३ । ४४ श्रीकृष्णः)

किंच भक्तिमात्रप्राप्त्ये भगवद्वचनमेव प्रमाणमिति बुद्ध्या भगवद्वचनमाह मयीति ।
मयि भक्तिर्हि भक्तिमात्रमेव तावदमृतत्वाय कल्पते । यत्तु भवतीर्नां मयि स्नेह आसीत्
दिष्ट्या अतिभद्रं कुतः मदापन मत्प्रमाण इति ॥ ७३ ॥

73. Their devotion to me enables all beings to attain to immortality (Mokṣa). You are to be congratulated upon your affection for me because it enables you to reach me —X. 82. 41 (Kṛiṣṇa).

Note —This assurance of Kṛiṣṇa to the Gopīs is an authoritative declaration that Bhakti is the royal road to reach Him.

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।

अञ्जः पुंसां विदुषां विद्धि भागवतान्हि तान् ॥ ७४ ॥

यानासुस्थाय नरो राजन् प्रमादेत कर्हिचित् ।

धावन्निमील्य वा नेत्रे न स्वलेद्व पतेद्दिह ॥ ७५ ॥

कायेन वाचा मनसेन्द्रियैर्वा ब्रुहध्यात्मना वानुसृता स्वभावात् ।

करोति यद्वत्सकलं परस्मै नारायणायैति समर्पयेत्तत् ॥ ७६ ॥

(११ । २ । ३४-३६ कविः)

ननु ज्ञानशास्त्रं विना न ज्ञानं न च तेन विना अमृतत्वम् । सत्यं । ज्ञानस्य भक्ते-
रोषत्करत्वात् इत्यत्र चतुर्भिः कविवचनमाह ये वै भगवतेति । मन्वादिमुखेन वर्णाश्रमादि-
धर्मान्नुक्त्वा अतिरहस्यतया स्वमुखेनैव भगवता शास्त्रं अविदुषामपि पुंसां अञ्जः सुखेनैव
आत्मलब्धये ये वै उपायाः प्रोक्तास्तान् भागवतान् धर्मान् विद्धि ॥ ७४ ॥

अञ्जस्त्वं विवृणोति । यानास्थायैति । यानास्थाय आश्रित्य योगादिष्विव न माद्येत
विघ्नैर्न विहन्येन किञ्च निमील्य नेत्रे धावन्नपि इह एषु भागवतधर्मेषु न स्वलेत् । निमीलनं
नामज्ञानं । यथाहुः । श्रुतिस्मृती उभे नेत्रे विप्राणां परिकीर्तिते । एकेन चिह्नलः काणो
द्वाभ्यामंधः प्रकीर्तित इति । अज्ञात्वापीत्यर्थः । तथा पादन्यासस्थानमतिक्रम्य परतः
पादन्यासेन गतिर्द्वाविनम् । तद्वत् अत्रापि किञ्चित् अतिक्रम्य शीघ्रमाचरणं धावनं तथा
चरन्नपि न स्वलेत् न प्रत्यवायी स्यात् तथा न पतेत् न तरुलात् न भ्रश्येत् ॥ ७५ ॥

ननु के ते भागवता धर्मा ईश्वरार्पितानि सर्वाणि कर्माणोत्पादुः । कायेनेति ।
आत्मना चित्तेन अहंकारेण वा । अनुसृतो यः स्वभावः । तस्मात् । अयमर्थः । न केवलं
विधितः एव कृतमिति नियमः स्वभावानुसारि लौकिकमपि कृतं । तथा चोक्तं
भगवद्गीतासु । यत्करोषीत्ययेन । यद्वा कायादीनामेव नात्मन इत्याशङ्क्याह । अध्यासेना-
नुसृतात् ब्राह्मणत्वादिसवभावात् यत्करोषीत्यर्थः । तत्सर्वं परस्मै परमेश्वराय नारायणा-
यैति समर्पयेत् तथा सति सकलमपि भागवतो धर्मो भवतीत्यर्थः ॥ ७६ ॥

74. Know ye the methods which the Lord himself has laid down for
easily reaching him even by the unlettered and uncultured—know them to
be the Bhāgavata Dharma (the religion of devotion to the Lord).—XI. 2.
34-36.

75. Following these methods, a man does not swerve from the right
path. He can run with closed eyes neither slipping nor falling.

76 Whatever a man does with his body, words, mind or by the force of habits, let him consecrate it to the Supreme Being by uttering the formula—"To Nārāyaṇa?"—XI 2 34-36 (Kavi)

इष्टं दत्तं तपो जपत्वं वृत्त यच्चात्मन प्रियम् ।

दारान् गृहान्सुतान् प्राणान्यत्परस्मै निवेदनम् ॥ ७७ ॥

(११।३।२८ प्रबुद्धः)

एतदेव प्रपचयति । इष्टमिति इष्ट याग 'दत्तमित्यादि भावे निष्ठा वृत्त सदाचार । आत्मन प्रिय गन्धपुष्पादिदारादोनप्यालक्ष्य परस्मै परमेश्वराय निवेदनं तत्सेवकतया समर्पणं यत् तच्छिरोदिति शेष । तस्मादेवभूतया भक्त्या ज्ञान स्यादेवेति न किञ्चिदनुपपन्नमिति भावः ॥ ७७ ॥

77 One should learn to consign all desirable objects, all gifts of charity, penances, without repetition of the divine mantras, good deeds and also that which is dear to oneself,—wife, children, houses, even life—to God.—XI 3 23 (Prabuddha)

भय द्वितीयाभिनिवेशत स्यादोशादपेतस्य विपर्ययोऽस्मृति ।

तन्माययातो वुच आ भजेत्त भक्त्यैक्येश गुरुदेवतात्मा ॥ ७८ ॥

(११।२।३७ कवि)

अत्र शुक्तिमाह । भयमिति । यतो भय ससाररूप तन्मायातो न भवेत् अतो वुजो बुद्धिमान् तमेव भजेत् ननु भय देहाभिनिवेशतो भवति स च देहोहकारत स च स्वरूपास्त्रयात् किमत्र तस्य माया करोति अत आह । ईशादपेतस्येति ईश-विमुखस्य तन्मायया अस्मृति भगवत् स्वरूपास्फूर्ति ततो विपर्ययो देहोऽस्मीति ततो द्वितीयाभिनिवेशाद् भय भवति एवहि प्रसिद्ध लौकिकोऽपि मायासु । तदुक्त भगवता । दैवो ह्येवेति । दैवो ह्येषा गुणमयो मम माया दुरत्यया । मामेव ये प्रपद्यन्ते माया-मेता तरन्ति ते । इत्येकया भक्त्या अभ्यभिचारिण्या भजेत् किञ्च गुरु देवतात्मा ईश्वरश्च आत्मा प्रेष्टश्च यस्य यथा इष्टि सन्नित्यर्थः । तस्मात्साधूक्त ये वै भगवतेति भावः ॥ ७८ ॥

78 Man has to fear from his false perception of duality. One who is drawn away from God holds either the false idea of identity with the body or is forgetful of and does not care to enquire into his true nature, and this is due to Māyā—the illusive power of the Lord. Therefore man should serve the Lord with devotion, believing in the superiority of his Guru, nay, in the Guru's very divinity.—XI 2 37 (Kavi)

Note—भयं द्वितीयात् is only an ill concealed reproduction of the very well known and oft quoted Śruti द्वितीयाद् वै भयं भवति (Bṛhadāraṇyaka I 4 2). But while the Vedānti will prescribe the passage of knowledge contained in the Mahā Vākyas of the Veda, such as सदाशिवद् ब्रह्म and तत्त्वमसि and several others, all of which declare that there is only one and no second to fear, the school of devotion teaches that this false fear from which man suffers, as if it were real, is dispelled

by prayerful devotion to the Supreme. God has created this illusion of duality and He alone can remove it by imparting to this enquiry the true nature of Man's relation with God and God's nature. This remedy is safer and speedier in its action.

त्वां सेवतां सुरकृताबहवोन्तरायाः स्वौकोविलंघ्यपरमं ब्रजतां
पदन्ते । नान्यस्य बर्हिषि बलीन् ददतः स्वभागान् धत्ते पदं
त्वमविता यदि विघ्नमूर्द्धनि ॥ ७६ ॥

(११।४।१० कामादयः)

यदुक्तं न प्रमाद्येत तदुपलक्षणं भक्तास्तु विघ्नहेतूनेवाभिभवन्तीत्यत्र कामादि-
वचनमुदाहरति त्वामिति । त्वां सेवतां सेवमानानां सुरैरिन्द्रादिभिः कृता बहवोन्त-
राया विघ्ना भवन्ति कुतः स्वौकः स्थानं स्वर्गमतिक्रम्य परमं तव स्थानमनुब्रजतां नान्यस्य
त्वामसेवमानस्य यज्ञादिपरस्य विघ्ना न भवन्तीत्यर्थः कुतः बर्हिषि यज्ञे स्वभागान्
करान् कृषिकरा इव राज्ञे इन्द्रादिभ्यः ददतः प्रयच्छतः तर्हि तत्किं मद्भक्तो विघ्नैर्भ्रश्येत न
यदि त्वं अविता तदा विघ्नमूर्द्धनि पदं धत्ते यदीति निश्चये यतस्त्वं सर्वस्याधीश्वरः
अविता रक्षकः अतोसौ विघ्नानां मूर्द्धि पदमग्निं धत्ते मोक्षार्थं अन्यो मार्गः विघ्नदूषित एव
भक्तिस्तु अप्रतिहता ॥ ७६ ॥

79. Those who give themselves up to thy devotion have to encounter many obstacles thrown on their way by the lesser gods because the devotees aspire to transcend the abode of the gods in order to reach the highest place that is thine. But these obstacles are not raised against him who pays to the gods their portions of sacrificial offerings. Thy devotee, however, kicks away all obstacles, having thee for his protector.—XII. 4. 10 (Kāma.)

Note.—Numberless instances of interference by the gods to spoil the efforts of ambitious mortals to gain high seats in heaven are narrated in the *Purāṇas*. In mundane affairs, the same clashing of interests leads to opposition on the part of vested interests against the admission into their ranks of those who are considered inferior owing to race, colour, or creed. "History repeats itself" or to state more correctly, mythology joins hands with history in mutual exposition of policy and events affecting the interests of lower and higher spheres. Notwithstanding the attractiveness of comparison it is not desirable to enter into current politics for illustration. Enough has been noted here to suggest the details of the comparison.

मुखबाहूरूपादेभ्यः पुरुषस्याश्रमैः सह ।

चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः पृथक् ॥ ८० ॥

य एवं पुरुषं साक्षादात्मप्रभवमीश्वरम् ।

न भजंत्यवजानन्ति स्थानभ्रष्टा पतन्त्यधः ॥ ८१ ॥

(११।५।२—३ चमसः)

एष भक्तानां अमितं प्राप्तिमुक्त्वा अभक्तानामधोगतिमाह ब्रह्मण्यम् । मुखेत्यनेन गुणैः सत्त्वेन विप्रः सत्त्वरजोभ्यां, क्षत्रियः रजस्तमोभ्यां वैश्यः तमसा शूद्र इति । एषां मध्ये अज्ञात्वा न भजन्ति ये, ये च ज्ञात्वाप्यवजानन्ति ते अघं पतन्ति अत्राज्ञानात् ससारनिवृत्तिर्नास्तीत्येव अघं पातः अवजानतान्तु महानरकपात इति । आत्मानं प्रभवो जन्म यस्मादभक्ताः गुरुद्रोहिण इतिभावः । ईश्वरं पोषकं स्वामिनं तदभक्ताः कृतघ्ना इति भावः स्थानाद्वर्णाभमाद् भ्रष्टाः स्वधर्मस्या अपि अभक्ता एवेति भावः ॥ ८० - ८१ ॥

80-81 The four classes—Brāhman, Kṣatriya, Vaiśya and Śūdra—together with the four stages of life, have been produced from the mouth, arms, thighs, and feet of the Supreme Being. Their difference is due to their constituent qualities which vary in their formation. Whoever among these classes and orders do not attach themselves to the service of the Lord, their maker, either because of their ignorance or because they are unmindful, are hurled down below—XI 5 2-3 (Chamasa)

घोरे कलियुगे प्राप्ते सर्वधर्मविवर्जिते ।

वासुदेवपरा मर्त्यास्ते कृतार्था न संशयः ॥ ८२ ॥

ससारकूपपतित विषयैर्मुषितं क्षणम् ।

अस्तं कालाहिनात्मानं कोऽन्यस्त्वातुमिहेश्वरः ॥ ८३ ॥

(११ । ८ । ४१—४२ पिङ्गल)

विशेषतस्तु कलौ मागवता एव कृतार्था इत्याह घोरेति । कालघशेन सर्वे स्वधर्मभ्रष्टा अपि यदि केचन वासुदेवपरा एतदेव स्पष्टयति ससारेति । आत्मानं जीवं अन्यो भगवान् कलौ ईश्वरं प्रभुं ननु विषयानां दुर्जयत्वात् कथं तन्मुषितेक्षणे रक्षणीय उत्तरोत्तरमक्येत्यत्र भगवद्वचनमाह ॥ ८३—८३ ॥

82-83 In the terrible Kali Yuga men will forsake all religious rites, ceremonies and observances. They who are given to the devotion of Vāsudeva are assured of their salvation. Who else than Vāsudeva can save men who, blinded by the attractions of pleasures, have fallen in the deep well of worldly life and then devoured by that python, Time?—XI 8 41-42 (Piṅgalā)

बाध्यमानोपि मद्भक्तो विषयैरजितेन्द्रियः ।

प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥ ८४ ॥

(११ । १४ । १८ श्रीकृष्ण)

बाध्यमानोपीति । प्रगल्भया समर्थया बाध्यमानोपि आकृत्यमाणेऽपि यतः अजितेन्द्रियः । अजितेन्द्रियोपि मद्भक्तः तरति किं पुनः परमं भक्त इति भावः ॥ ८४ ॥

84. My votaries, though attracted by pleasures and unable to control their senses, do not succumb to them by virtue of their strong devotion.—XI. 14. 18 (Kṛiṣṇa).

पुंश्चल्यापहतं चित्तं कोन्यो मोचयितुं क्षमः ।

आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ ८५ ॥ *

(११ । २६ । १५ पेलः)

यः स्त्रौणमपि मोचयति तस्य विषयान्तरलुब्धमोचनमोषतकरमित्याह । पुरुरवो चा-
क्येन पुंश्चल्येति । पुंश्चल्या असाध्वेकरूपया स्त्रिया । यदाह स्थानं नास्ति क्षणं नास्ति नास्ति
प्रार्थयिता नरः । तेन नारद नारीणां सतोत्वमुपजायते ॥ भगवन्तं विना कोऽन्यं क्षम इत्यर्थः ।
यतः । अधोक्षजं अधः कृतं अक्षजं इन्द्रियविषयसुखं येन जितेन्द्रियमिति यावत् पतत्
कुतः यतो आत्मारामः । योगिभ्यो विशेषमाह । ईश्वरं सर्वनियन्तारम् ॥ ८५ ॥

85. Who else than the Lord Viṣṇu—the great controller of senses, firmly fixed in his meditation of Self—who else can restore the heart that has been stolen by a seductive harlot?—XI. 26. 15 (Aṣṭa).

Note.—This was spoken by Purniavas when his own eyes were opened and he had realised that he was the victim of the charms of *Uracī*, the most beautiful *Peri* of Indra's Court. Their love forms the subject of the poet Kālidāsa's beautiful play called the "Vikramorvaśī."

भक्तयोद्धवानपायिन्या सर्वलोकमहेश्वरम् ।

सर्वोत्पत्त्यप्ययं ब्रह्म कारणं मोपयाति सः ॥ ८६ ॥

(११ । १८ । ४५ श्रीकृष्णः)

तस्माद्भगवद्भक्तिरेव भगवत्प्राप्त्युपायः इत्यत्र भगवद्भवनमाह । भक्तयोद्धवेति
अनपायिन्या अयमिचारिण्या सर्वलोकमहेश्वरं इति नियंतृत्वेन स्थितिकारणत्वं
दर्शितं सर्वेषां उत्पत्तिः अप्ययो विनाशश्च यस्मात् । कुतः ब्रह्मणापि कारणं वेदस्य वा
मा माम् । अतएव तत्कारणं मां ब्रह्मस्वरूपं वैकुण्ठाभिनिवासिनम् । यद्वा ब्रह्मणो वेदस्य
कारणं मां उपयाति सामीप्येन प्राप्नोति ॥ ८६ ॥

86. It is by constant devotion, O Uddhava, that one reaches me, who am Brahmā, the First Cause, the Great Lord of all the world, the Creator and Destroyer.—XI. 81. 45 (Kṛiṣṇa).

Note.—Some commentators make ब्रह्मकारणं one compound word and explain it as the "Source of the Vedas."

यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भरुमसात् ।

तथा मद्विषया भक्तिरुद्धुवैर्नांसि कृत्स्नशः ॥ ८७ ॥

न साधयति मां योगो न सांख्यं धर्म उद्वेग ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥ ८८ ॥

भक्त्याहमेकया ग्राह्य श्रद्धयात्मा प्रिय सताम् ।

भक्ति. पुनाति मन्त्रिष्ठा श्वपाकानपि त्समवात् ॥ ८६ ॥

(११।१४।१६—२१ श्रीकृष्ण)

किञ्च भक्तस्य प्रायश्चित्तातरापेक्षापि नास्तात्याह यथेति । पाकाद्यर्थं प्रवृत्तितो वद्विं यथा काष्ठानि भस्मीकरोति तथा रागादिवासनापि कथञ्चित् मद्भिषया सती भक्ति ॥ ८७ ॥

समस्तपापानीति । भगवानपि स्वभक्तिमहिमाभ्यर्च्यैव सधोधयति । अहो उद्धवेति अत एवभूत श्रेयो नास्त्यन्यदित्याह न साधयतीति । न साधयतीति न वशीकरोति यथा भक्ति साधयति अतएव ऊर्जिता योगादिभ्य उत्कृष्टा ॥ ८८ ॥

सर्वपावनत्याद्योज्जितेत्याह भक्त्येति श्रद्धया भक्ति तथा । समवात् जातिदोषादपि यत्र मद्भक्तो जातिचापडालत्व जहाति तत्र कर्मचापडालत्व जहातीति वाच्यम् ॥ ८९ ॥

87-89 As the fire with its briskly kindled flames reduces fuel to ashes so does, O Uddhava, devotion to me consume all sins. Neither Yoga (Karma-yoga) nor Sāṅkhya (Jñāna yoga), nor the practice of ordinances (Vedic ritualistic rites) nor recitation of the Vedas, performance of penances nor deeds of charity wins me so much O Uddhava, as does devotion which is superior to all. Only by one pointed devotion and faith am I won I who am the very loved life of the sunts. Devotion to me sanctifies even the feeder on dogs's flesh (the Chāṇḍāla the lowest of the social strata) and purifies him of the stain of his birth and vocation—XI 14 19-21 (Kṛṣṇa)

Notes.—Instances of members of the most depraved classes having been elevated into the rank of saints occur in the religious, especially Vaiṣṇava, literature of the Hindus.

धर्म सत्यदयोपेतो विद्या वा तपसान्विता ।

मद्भक्त्याचेतमात्मानं न सम्यक् प्रपुनाति हि ॥ ९० ॥

(११।१४।२२ श्रीकृष्ण)

भक्त्यभावे अन्यसाधन स्वनष्टिनमपि व्ययमित्याह द्वाभ्याम् । धर्म इति । विद्या उपासना आत्मविद्या वा आत्मानं अन्तःकरण पुनाति नतु सम्यक् साधशेषमित्यर्थ ॥ ९० ॥

90 The religion of truth speaking and of the practice of compassion, the learning that is associated with asceticism and penance—these do not sanctify the man who is devoid of my devotion—XI 14 22 (Kṛṣṇa)

Notes.—This may be a hit against the atheistic Buddhists and Jains whose systems of religion differ so much in essentials from theistic Bhāgavatas.

कथं विना रोमहर्षं द्रवता चेतसा विना ।

विनानदाश्रुकलया शुद्ध्येद्भक्त्या विनाशय ॥ ९१ ॥

वाग्गद्गदा द्रवते यस्य चितं हसत्यभीक्षणं रुदति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥६२॥
(११ । १४ । २३—२४ श्रीकृष्णः)

प्रसंगाद्भक्तिलिंगं दर्शयन्नेतदेव निर्वारयितुमाह कथमिति । रोमहर्षादिकं विना, कथं भक्तिर्गम्यते भक्त्या च विना कथमाशयः श्रद्धयेत् ॥ ६१ ॥

एतादृशी मद्भक्तिस्त्वाशयं पुनातीति किं वाच्यं यतो गद्गदवागादिलक्षणो मद्भक्ति-
युक्तः सर्वलोकं पुनातीत्याह ।

वाग्गद्गदेति । वाग्गद्गदा प्रेमभरेण चित्ताद्रवस्तत्तन्महामहिमश्रवणेन स्वतन्त्रोपि
भक्तिपराधीन इति हसति । एतावन्तं कालं तत्सेवां विना वंचितोस्मीति रोदति । अथ
जितं जितमिति गायति नृत्यति च विलज्जत्वं सर्वत्र बोद्धव्यम् ॥ ६२ ॥

91-92. How can the soul be purified without the devotional emotions, without the pleasurable sensation of horripilation, the melting of the heart, the flow of tears of joy. Lost in my devotion, my votary has his heart melted and his speech choked (with emotion); he sometimes weeps and laughs excessively. Such a man of devotion sanctifies the world.—XI. 14. 23-24 (Kṛiṣṇa).

Note—Such ecstatic states of the body and mind are the accompaniments of heartfelt devotion to God.

यथाग्निना हेममलं जहाति ध्मातं पुनः खं भजते च रूपम् ।
आत्मा तु कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥६३॥
(११ । १४ । २५ श्रीकृष्णः)

अपिच न भक्त्यैव आत्मबुद्धिः नान्यत इति सदृष्टान्तमाह यथाग्निनेति । यथा-
ग्निना ध्मातं तापितमेव हेम सुवर्णं श्रन्तर्मलं जहाति न क्षालनादिभिः स्वं निजं रूपं च
भजते कर्मानुशयं कर्मवासनाम् । मां भजते मद्रूपतामापद्यते ॥ ६३ ॥

93. Just as gold, heated by fire, leaves off its dross and regains its own appearance, so is the human soul cleared of its Kārmic impurities by the application of devotion and attains to me (by regaining the purity that is mine).—XI. 14. 25 (Kṛiṣṇa).

Note.—The oneness in nature of the human and divine spirit is clearly laid down here. The ultimate union is the *summum bonum* of the devotee.

वरमेकं वृणोथापि पूर्णात्कामाभिवर्षणात् ।

भगवत्युत्तमा भक्तिस्तत्परेषु तथा त्वयि ॥ ६४ ॥

(१२ । १० । ३४ मार्कण्डेयः)

एवं भगवद्वचनमुपसंहृत्य विज्ञैर्भक्तिरेव प्रार्थ्यते इत्यत्र मार्कण्डेयवचनमुदाह-
रति । विश्वेशं प्रति वरमेकमिति पूर्णात् कामाभिवर्षणात् सर्वदातुः त्वत्तो विश्वेश्वरात् ।
त्वयि च वैष्णवत्वात् । तत्परेषु भगवद्भक्तेषु साक्षात्परंपरया वा भगवत्संबन्धिवरत्वेन

एकवरत्नं द्रष्टव्यम् । यदा भगवत्युत्तमा भक्तिरित्येको वरः । तद्भक्तेषु त्वयि चेति वर-
द्वयम् तस्मात्साधूक सर्वसाधनभेदा भक्तिरिति ॥ ६४ ॥

94 I solicit one boon of thee—who showest all blessings—the boon of devotion to the Lord, to his devotees and to thee—XII. 10 34 (Mārkundeya to Visvesvara)

तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीरा पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥ ६५ ॥
(३।५।४५ देवा)

ननु बहुषु मोक्षोपायेषु सत्सु कथं भक्तिरेव गरीयसोत्पाशक्यं महदादिवेद्यवाक्य-
मुदाहरति । तथेति तथापरे योगिनोपि त्वामेव विशन्ति । आत्मनो मनसा समाधि-
सयम एव योग तद्बलेन तन्निष्ठया प्रकृतिं मायां जित्वा बलिष्ठां दुर्जयाम् । तर्हि को
विशेष इत्यत्र आह । तेषां योगिनां भक्त्या विना निष्कलो योगाभ्यास उभयकरणे च
गौरवं भक्तिस्तु निरपेक्षसाधनमिति भावः ॥ ६५ ॥

95 Other patient toilers by means of the power of the control of their mind, subduing the mighty Prakriti, become absorbed in Thee. They can obtain the same result with little labour if they choose the path of devotion—III 5 45 (Devas)

Note.—Prakriti—Nature of the Sāṅkhya philosophy or Māyā of the Vedānta and of the Bhāgavatas—that illusory power that is inherent in Brahma to which is attributed the manifestations we call the world and its phenomena

अहन्त्यापृतार्तकरणा निशि निशयानां नाना मनोरथधिया
क्षणभङ्गनिद्रा । दैवाहृतार्थरचना मुनयोपि देव युष्मत्प्रसक्त-
विमुखा इह संसरति ॥ ६६ ॥

(३।६।१० ब्रह्मा)

तर्हि सर्वे भगवद्भक्तिमेव किमिति न कुर्वन्ति इत्याशङ्क्य विषयिनामभजनकारणवक्तुं
प्रसङ्गवचनमाह । अहन्त्येति अहिं आपृतानि व्यापृतानि च आतानि निज्जिह्वाणि करणानीन्द्रियाणि
येषां रात्रौ विषयसुखलक्षणेपि नास्ति । यतो निशयानां नाना मनोरथधिया स्वप्नदर्शनेन
च क्षणे क्षणे भङ्गनिद्रा दैवेनाहता सर्वतः प्रतिहता अथरचना अर्थोद्यमो येषां अतएव
युष्मद्भजनविमुखा अतएव सत्सारिणो भवन्ति मुनयोपि बहुशालमननशीला अपि ॥ ६६ ॥

96 All through the day,—busy and troubled with many occupations, at night their sleep disturbed by dreams of various things that formed the object of their hopes, their desires and self-seeking activities being thwarted by fate—all such as have turned their face from Thee are doomed to repeated births and deaths even if they are *Munis* (learned and deep-thinking philosophers).—III 9 10 (Brahmā)

Note.—मुनयः शास्त्रेषु मननशीला अपि According to commentators it means learned men constantly occupied with the study of the Śāstras

येभ्यर्थितामपि च नो नृगतिं प्रपन्ना ज्ञानं च तत्त्वविषयं सहधर्मं यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य संमोहिता विततया वत मायया ते
॥ ६७ ॥

(३। १५। २४ ब्रह्मा)

अथ मुमुक्षुसाधारणहेतुं वक्तुं देववचनमाह येभ्यर्थितामिति । नोऽस्माभिः ब्रह्मा
दिभिरर्थितां नृगतिं मनुष्यजातिं प्रपन्नाः प्राप्ताः सन्तो हरेराराधनं भक्तिं न कुर्वन्ति कीदृशीं
नृगतिं यत्र यस्यां धर्मसहितं तत्त्वज्ञानं भवति । तदुभयसाधकत्वात् ते अमुष्य भवतो
विस्तृतया मायया संमोहिता वतेति खेदे ॥ ६७ ॥

97. They who have been blessed with humanity (human incarnation) which is a privilege hankered after by us, in which one may acquire knowledge of the essentials and practice of religion, they, alas! are deluded by the Illusory Power of the Lord if they do not betake themselves to the path of devotion.—III. 15. 24 (Brahmā)

Note—In more than one place it has been declared that the earth being *Karma Bhūmi*—the field of action—even the Devs wish to be born as men to acquire those spiritual blessings which are the birth-right of man.

विश्वस्य यः स्थितिलयोद्भवहेतुरादो योगेश्वरैरपि दुरत्यय-
योगमायः । क्षेमं विधास्यति स नो भगवांस्त्यधीशस्तत्रास्म-
दीयविमृशेन कियानिहार्थः ॥ ६८ ॥

(३। १६। ३५ ब्रह्मा)

नन्वेवं भक्त्या विना माया न जीर्यते तथा मुग्धानां भक्तिर्दुर्लभेति कथं निस्तारः
भगवत्कृपयेत्यत्र ब्रह्मवचनमाह । विश्वस्येति । अथाशः त्रयाणां गुणानामधोशः विमृशेन
विचारेण ॥ ६८ ॥

98. He who is the First Cause of the Universe,—its Creator, Preserver and Destroyer, whose illusory power cannot be subjugated by great Yogis—He, the controller of the three qualities, will adopt means for our well being. What is the good of troubling ourselves with those cares?—III. 16. 35 (Brahmā).

यदा यस्यानुगृह्णाति भगवानात्मभावितः ।

स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ ६९ ॥

(४। २६। ४६ नारदः)

एवं भगवदनुग्रहं प्रार्थयमानं त्यक्त्वाभिमानं भगवान् कदाचिदनुगृह्णाति यतो
भक्तिर्भवतीत्याह । यदेति । यस्यायं अनुगृह्णाति अनुग्रहे हेतुः आत्मनि मनसि सर्वकर्तृत्वेन
भावितः सन् तदा लोकव्यवहारे वेदे च कर्मव्यवहारे निष्ठिताम् । मतिं त्यजति एवं-
विधस्तत्कृपया सर्वं विहाय श्रवणादिना तं भजत इति भावः ॥ ६९ ॥

99. Whenever He shows His grace on any one, that votary being inspired by Him, gives up his wordly pursuits as well as the ritualistic observances of the Vedas.—IV. 29. 46 (Nārada).

Note—Sach a one, favoured by His grace, follows the Bhāgavata Dharma of exclusive devotion to the Lord

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन्विबुधांश्च यः स्वपूर्ण ।
न भजति निजभृत्यवर्गतत्र कथममुमुद्विसृजेत्पुमान् कृतज्ञ ॥१००॥
(४।३१।२२ नारद)

एव प्रसंगमुपसह्य भगवतो भक्तप्रवर्तां दर्शयन् अवश्यभजनीयतामाह ।
श्रियमिति अनुचरतीमनुवर्तमाना श्रिय तदर्थिनः सफामान् द्विपदपतीन् नरेन्द्रान् विबुधान्
देवानपि यो न भजति नानुवर्तते यत स्वेनैव पूर्ण । तथापि निजभृत्यवर्गतत्र स्वभक्तगोष्ठ्य-
धीनो यस्तममु । अय भाव । पत्नीत्वेन श्रिय राजत्वेन राज्ञ देवत्वेन देवान्न भजते
अनुचरत्वेन तु सर्वानेव भजत इति भगवतो भक्तप्रवृत्ता प्रपचयन्नेव पताङ्गशमकेर्दुर्लभत्व
दर्शयितुं श्रीशुकचक्षमाह ॥ १०० ॥

100 Perfect in the fullness of His own Self, He does not flatter Lakṣmi, who is in His service in constant attendance, nor her followers, the sovereigns of the earth and heavens. He prefers the devotion of his saints. How can they forsake Him, they who appreciate His grace?—IV 31 22 (Nārada)

राजन्यपतिर्गुरुरल भवता यदूना दैव प्रिय कुलपति क्वच
किंकरो व । अस्त्येवमग भजता भगवान्मुकुन्दोमुक्ति ददाति
कार्हिचिद् हि भक्तियोगम् ॥ १०१ ॥
(५।६।१८ शुक)

राजभक्ति । राजन् परीक्षित् पति प्रभुर्गुरुर्हितोपदेशो भवतां पाण्डवानां यदूना
दैवमायाय मुक्ति ददाति परतु प्रेमसहित भक्तियोग न ददाति तत्कृपा विना साधना
न्तरैरपि भक्तिर्दुर्लभेति भाव ॥ १०१ ॥

101 O King Parikṣit, Kṛṣṇa is your Lord and Saviour and of the Yādavas also. He is your well-wisher, your tutelary deity, the chief of his clan. At times, He is also your servant (acting as a charioteer and serving in other capacities). All these relations he bears to his devotees. He may also dispense Muktī but rarely Bhakti—V 6 18 (Śuka)

सधोचीनो ह्यय लोके पथा क्षेमो ऽकुतोभय ।

सुशीला. साधवो यत्र नारायणपरायणा ॥ १०२ ॥

(६।१।१७ शुक)

तस्मात्पर्यवसितमाह । सधोचीनेति । अय पथा विष्णुभक्तिमार्ग । सधोचीनत्वे
हेतु क्षेम नाशरहित यत् अकुतोभय । यत्र यस्मिन् पथि घर्तत इति शेष, नारायण-
परायणा न तु सकामा ॥ १०२ ॥

102 The path of devotion is excellent because it is attended with welfare and there is no fear arising out of it. In this path will be met well-behaved and benevolent devotees of Nārāyaṇa—VI 1 17 (Śuka)

ते देवसिद्धपरिगीतपवित्रगाथा ये साधवः समदृशो भगवत्प्रपन्नाः ।
तन्नोपसीदत हरेर्गदयाभिगुप्तान्निषां वयं च न वयः प्रभवाम
दण्डे ॥ १०३ ॥

(६ । ३ । २७ यमः)

अकुतोभयत्वमेव दर्शयितुं यमवाक्यमाह । ते देवेति ये भगवन्तं प्रपन्नाः ते देवैः
सिद्धैश्च परिगीतपवित्रगाथावर्णितपवित्रगाथाः । अतस्तन्नोपसीदत तत्समीपमपि न
गच्छत वयः कालोपि न प्रभवति । यत्र यमकालाभ्यामपि न भयं तत्र कुतोऽन्यस्मादित्य-
कुतोभयत्वम् ॥ १०३ ॥

103. The saints who have resigned themselves to the Lord, who have no likes or dislikes, are glorified in the songs of gods and demigods. Do not go near them. They are protected by the mace of Nārāyaṇa. Neither I nor Kāla (Times) can exercise any authority over them.—VI. 3. 27 (Yama to his Myrmidons).

न तस्य कश्चिद्ददयितः सुहृत्तमो न वा प्रियो द्वेष्य उपेक्ष्य एव च ।
तथापि भक्तान् भजते यथा तथा सुरद्रुमी यद्वदुपाश्रितोर्थदः ॥ १०४ ॥

(१० । ३८ । २२ अक्रूरः)

ननु भक्तानेव रक्षतीति भगवतो वैषम्यं नेत्याह । न तस्येति दयितो वल्लभः सुहृत्
निरपेक्षोपकारकः प्रियः सखा द्वेष्यः शत्रु उपेक्ष्य उदासीनश्च यद्यपि तस्य कोपि नास्ति
समत्वात्तथापि स्वभावात् यद्वत्सुरद्रम उपासितस्यैवार्थं ददाति तथा भक्तान् भजते
अनुगृह्णाति यथा यथावत् ॥ १०४ ॥

104. No one is dearly loved of Him nor is any one a very intimate friend. Nor is any one unloved or is an object of hatred or is negligible. Yet he rewards his devotees according to their advances. Just as the Tree of Paradise grants the prayers of those who seek refuge under it and beseech it to grant a boon.—X. 38 22 (Akūṭa).

केवलेन हि भावेन गोप्यो गावो नगा मृगाः ।

येन्ये मूढधियो नागाः सिद्धा मामीयुरंजसा ॥ १०५ ॥

(११ । २१ । ८ श्रीकृष्णः)

भक्तान् भजत इत्यत्र भगवद्वचनं प्रमाणयति । केवलेनैवेति । सत्संगलब्धेन केव-
लेनैव भावेन गोप्या नगाः यमलार्जुनादयः नागाः कालिया इति । यद्वा तदानीं तृणतरु-
लता गुल्मादीनामपि भगवति भावो गम्यते । तदुक्तं भगवतैव । अहो अमी देव वराम-
राचिंतं पादांबुजं ते सुमनः फलार्हणम् । नमंत्युपादाय शिखाभिरात्मनस्तमोपहत्यै
तनुजन्मयत्कृते (भा० । १० । १५ । ५) । अहो अमीत्यनेन सिद्धाः कृतार्थाः सन्तः ईयुः
प्रापुः तस्मात्साधूक्तं तेषां श्रमः स्यान्ननु सेवया तद्व्याह ॥ १०५ ॥

105. It was only by their affection that the milkmaids, cows, trees, beasts and reptiles and things of lesser intelligence reached me and were happy.—XI. 12, 8 (Śrī Kṛiṣṇa).

भजन्ति ये विष्णुमनन्यचेतसरुतथैव तत्कर्मपरायणा नरा ।
 विनष्टरागादिविमत्सरा नरास्तरेति ससारसमुद्रमाश्रमम् ॥ १०६ ॥
 नैष्कर्म्यमप्यच्युतभाववर्जित न शोभते ज्ञानमल निरंजनम् ।
 कुत पुन शश्वदभद्रमीश्वरे न चार्पित कर्म यदप्यकारणम् ॥ १०७ ॥

(१ । ५ । १२ नारद)

तथैवानन्यचेतस तेनैव तदर्पणार्थं भूत स्मार्तं च कर्म कुर्वतीति तत्कर्मपरायणा ।
 अतएव विनष्टरागादिदोषा अत एव विमत्सरा आश्रम सन्यासयोगादिपरिभ्रमं
 विनापि ॥ १०६ ॥

किंच भक्तिहीन कर्म वधनमेवेति कैमुतिकन्यायेनाह । नैष्कर्म्यमपीति । निष्कर्मं
 ब्रह्म तदेककरणत्वात् । निष्कर्मतारूप नैष्कर्म्यम् । अज्यतेनेत्येवमन उपाधि तन्निवर्तकं
 निरंजन एव भूतमपि ज्ञान अच्युते भावो भक्ति तद्वर्जित चेत् अलमत्यर्थं न शोभते
 सम्यगपरोक्षाय न क्लृप्त इत्यर्थः । यद्वा ज्ञानमल तन्नैष्कर्म्यं अथवा अल महद्ज्ञान तथा
 शश्वत् साधनकाले फलपाके अमद्र दुःख रूप च यत् काम्य कर्म यदप्यकारणमकाम्य
 तच्चेति स्वकारस्यान्वयः । तदपि कर्म । ईश्वरेनार्पित चेत् कुत पुनः शोभते बहिर्मुखत्वे
 न सत्त्वशोधकत्वाभावात् । एतावता निरपेक्षसाधनत्वादिना भक्तिर्गरीयसीत्युक्त सिद्धे-
 र्मोक्षादपि गरीयस्त्व द्रव्यति ॥ १०७ ॥

106-107 They who devote themselves in the service of the Lord with
 a single mindedness, and they who intently perform sacrifices as enjoined
 in the Śruti and Smṛiti, they who have got rid of their passions and are devoid
 of hatred—they very easily cross over the troublous sea of life. The path
 of knowledge of the Absolute Brahma, void of the emotional devotion of Viśṇu
 lacks in attractiveness. Much less is that path excellent, where works are
 performed with a selfish object in view or which, if performed with no selfish
 end, is not consecrated to God —1 5 12 (Nārada)

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युत्क्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्यभूतगुणो हरिः ॥ १०८ ॥

(१ । ७ । १० सूत)

आत्मारामेति । निर्ग्रन्था ग्रन्थेभ्यो निर्गता । तदुक्तं गीतासु । यदा ते मोहकलिल
 इत्यनेन यद्वा ग्रन्थिरेव ग्रन्थः निवृत्तहृदयप्रथय इत्यर्थः । ननु मुक्तानां किं भक्त्येत्यादि
 सर्वाङ्गोपपरिहारार्थमाह इत्यभूतगुण इति वस्तुस्वभाव एव तथा तद्विवेकी तव
 भक्तिमेवाभ्यस्यति इति भावः ॥ १०८ ॥

108 Munis, who repose in Self, who have no bonds of the world, serve
 the mighty Lord with an unselfish devotion. So great is the attractive
 excellence of Hari —1 7 10 (Sūta)

Note → This is a very popular quotation from the *Bhāgavata* in the lips of learned Vaiṣṇavas in support of *Bhakti Mārga* (the path of devotion), which commends itself even to Jivanmuktas.

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा समंजस त्वा विरह्य कांक्षे ॥ १०९ ॥

(६।११।२५ वृत्रः)

एवं पुरुषार्थेभ्यो भक्तिरुत्तमेत्याशयेन वृत्रासुरवचनमुदाहरति । न नाकपृष्ठमिति नाकपृष्ठं ध्रुवपदं ब्रह्मलोकादिकं च हे समंजस निखिलसौभाग्यनिधे त्वा त्वां विरह्य पृथक् कृत्वा भक्तिं हित्वा अन्यन्नेच्छामि ॥ १०९ ॥

109. I have no desire for (India's) heaven, nor for the position of Brahman; nor for the sovereignty of all the worlds including the nether regions, nor for freedoms from re-incarnations. Nor do I desire the powers of Yoga if, O blessed Lord, these involve abandonment of Thee.—VI. 11. 25 (Vṛitra).

तस्मान्मद्भक्तियुक्तस्य योगिनो वै सदात्मनः ।

न ज्ञानं न च वैराग्यं प्रायः श्रेयो भविष्यति ॥ ११० ॥

यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।

योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ १११ ॥

तत्सर्वं भक्तियोगेन मद्भक्तो लभतेज्जसा ।

स्वर्गापवर्गौ मद्भक्त कथंचिदपि वाञ्छति ॥ ११२ ॥

न किञ्चित्साधवो धीरा भक्त्या ह्येकांतिनो मम ।

वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ११३ ॥

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।

तस्मान्निराशिषो भक्तिर्नैरपेक्ष्यस्य मे भवेत् ॥ ११४ ॥

न मय्येकांतभक्तानां गुणदोषोद्भवा गुणाः ।

साधूनां समचित्तानां बुद्धेः परमुपेयुषीम ॥ ११५ ॥

एवमेतान्मयादिष्टान्ननु तिष्ठन्ति ये पथः ।

क्षेमं विदंति मत्स्थानं यद्ब्रह्म परमं विदुः ॥ ११६ ॥

(११।२०।३१—३७ श्रीकृष्ण)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविन्दुप्रोन्मीलद्विवेकतैरभुक्तपरमहंस-
विष्णुपुरीप्रथितायां भागवतामृताब्धिलब्धश्रीभगवद्भक्तिरत्नावल्यां
प्रथमं विरचनम् ॥

तदत्र प्रकरणाथै भगवद्वचन प्रमाणयन्नुपसहरत्यात्ममाप्ते । तस्मादिति तदात्मन
मयि आत्मा चित्त यस्य तस्य श्रेय । श्रेय साधन वा ॥ ११० ॥

तत्र हेतु । यत्कर्मभिरिति । इतरैस्तीर्थयात्राव्रतादिभि श्रेयोभि श्रेय साधनैर्यत्
यद्वाच्य सत्त्वशुद्ध्यादि तत्सर्वमिति ॥ १११ ॥

अंजसा अनायासेनैव । स्वर्गमपवर्ग च मद्भाम वैकुण्ठ लाभत एव वाङ्मा तु नैवा
स्तीति उक्त यदि वाङ्मति ॥ ११२ ॥

एतत्सहेतुक स्पष्टयति न किंचिदिति धीमत यतो मम एकातिन मय्येव प्रीतियुक्ता
अतो मया दत्तमपि न गृह्णाति कि च वक्तुं वाङ्मतीत्यर्थ । अपुनर्भव यत्कैवल्यम् ॥ ११३ ॥

आत्यन्तिकमपि कैवल्य तदुपपादयति । निरपेक्षमिति निरपेक्षमेव परमुत्कृष्ट अन-
ल्पक महद्बु नि श्रेयस फलम् । तत्साधन वा प्राहु मे भक्तिर्निराशिप प्राथना कारणभूता-
पेक्षारहितस्य पु सो भवेत् यद्वा मे निरपेक्षस्य या भक्ति सा निराशिपो भवेदित्यर्थ ॥ ११४ ॥

अनेन च प्रकरेण सिद्धाना न गुणदोषा इति विरोधपरिहारमुपसहरति । न मयीति
गुणदोषैर्विहितप्रतिपिङ्केन्द्रवो येपा ते गुणा पुण्यपापादय । साधूना निरस्तरागादोना
अत समचित्ताना अतएव परमेश्वर प्राप्ताना युद्धे परमुपेयुषाम् ॥ ११५ ॥

तदेवमुपसहरति भगवान् एवमिति मे पथ मत्प्राप्त्युपायाननुतिष्ठति ये ते क्षेम
कालमायादिरहित मम लोष विदति यत्परम ब्रह्म तच्च विदुः ॥ ११६ ॥

इति शोभक्तिरत्नावल्या टीकाया कान्तिमालायाम् प्रथम विरचनम् ॥

110 116 Therefore to the Yogi, who is devoted to me with his heart
wholly given to me neither philosophical learning nor renunciation is, or a
rule, of any good Whatever may be acquired by activities, by asceticism,
by learning, by renunciation, by Yoga, by charity, and by other conspicuous
acts—all these are speedily acquired by devotion to me, whether it be a place
in heaven, or freedom from birth and death, or the attainment of the holy of
holies, my obode Those unwaveringly devoted to me, patient and benevolent—
they do not long for absolute exemption from birth and death, which I might give
to them Not to be beholden to anyone or to look for favour to anyone is said to
be the greatest blessing For this reason devotion to me is only obtained
by one who does not look to anybody for favour, who does not cherish any
fond desire Merits and demerits arising out of the observance or non-
observance of ordinances, do not affect my votaries who are saintly, impartial
and above Mâyâ Those who pursue the path I have ordained, attain the
welfare and reach my obode and know Brahman—XI 20 31-37 (Śrī Kṛṣṇa)

Here ends the first string of the Necklace of the Jewels of Devotion,
collected from the ocean of Bhagavat and strung by Viṣṇupurī, a
Paramhansa Sannyāsī of Tirhut

अथ द्वितीयं विरचनम् ॥

सतां प्रसंगान्मम वीर्यसंविदो भवति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ १ ॥

(३ । २५ । २४ कपिलः)

अथ भगवद्भक्तिहारणं निरूप्यते । तत्र परमकृपालुश्रीनारायणकृष्णकल्पवल्ली फलं सत्संगः प्रधानमिति भागवताभिप्रायः । अतस्तमेव दर्शयितुं प्रथमं तावत् श्री-कपिलवचनमाह । सतामिति । वीर्यस्य सम्यग् वेदनं यासु ताः वीर्यसंविदः । हृत्कर्णयोः रसायनाः सुखदाः तासां जोषणात् सेवनात् । अपवर्गः अविद्यानिवृत्तिर्वर्त्म यस्मिन् । अविद्यानिवृत्त्या यः प्राप्यते इत्यर्थः । यद्वा मोक्षदो यस्तस्मिन् हरौ प्रथमं श्रद्धा ततो रतिस्ततो भक्तिः । अनुक्रमिष्यति क्रमेण भविष्यतीत्यर्थः । न केवलं प्रकृष्ट एव तथा किन्तु खलुपि सत्संगः ॥ १ ॥

1. The association with one another of good men gives rise to talks about me wherein occur narrations of my powerful deeds which are a soothing balm to their ears. Their hearing begets in them faith, affection and devotion successively—all leading to the path of *Mokṣa*.—III. 25. 24 (Kapila).

Note—The first section treated the subject of *Bhakti* in a general way. This second section treats of the causes that generates *Bhakti*. The principal cause is the association with good men.

सत्सेवया दीर्घयापि जाता मयि दृढा मतिः ।

हित्वावदमिमं लोकं गन्ता मज्जनतामसि ॥ २ ॥

(१ । ६ । २४ श्रीकृष्णः)

भक्तिं दत्वा नारदं प्रति भगवदोकाशवाणीं दर्शयति । सत्सेवया इति । अदीर्घ-यापि सतां सेवया अवद्यं निश्चं दासीप्रसूतत्वाल्लोकं देहं हित्वा मज्जनतां मत्पार्षदतां गन्तासि मद्भक्तो भविष्यस्येव मत्पार्षदस्तु दिव्येन नारदरूपेण भविष्यसीति भावः ॥ २ ॥

2. By the association with the good, even for a short time, men acquire strong faith in me. After release from this body of reproachful origin you will go to my abode —I. 16. 24 (Kṛiṣṇa to Nārada).

Note—Nārada, to whom the speech is addressed, was the son of a slave girl. His body thus bore the taint of that stigma.

तुलयाम लवेनापि न स्वर्गं न पुनर्भवम् ।

भगवत्संगिसगस्य मर्त्याना किमुताशिष ॥ ३ ॥

(१।१८।१३ सूत)

अतएव सत्सग स्वर्गादिभ्योपि भ्रैयानिति शौनकाक्येनाह । तुलयामेति भगवत्सगिनो विष्णुभक्ता तेषा सगस्यो लव अत्यल्पकाले तेनापि स्वर्ग्य स्वर्गसुखं न तुलयाम । न समं पश्याम न चापवर्गं समावनाया लोह । मर्त्याना तुच्छा आशिषो राज्याद्या न तुलयामेति किमु वक्तव्यं तस्मात्तत्पर्यत सत्सग भ्रैयानिति भाव ॥ ३ ॥

3 We do not held *Sicarga* (the abode of the gods) nor *Molsa* (freedom from re incarnations) as equal to the small fraction of the merit arising from association with the devotees of the Lord Much less should one compare it with the small things after which men hanker, such as, kingly power here on the earth —I 18 13 (the Risis), also IV 30 34 (Prachetas)

यत्पादसञ्चया सूत मुनय प्रशमायना ।

सदा पुनन्त्युपस्पृष्टा स्वधुन्यापोनुसेवया ॥ ४ ॥

(१।१।१५ ऋषय)

अत्र तद्वाक्येनैव हेतुमाह । यत्पादसञ्चया इति । यत्पाद यस्य भगवत्तत्पर्यं सञ्चयो येषां अतएव प्रशम अयन वर्त्म येषां ते मुनय उपस्पृष्टा सन्निधिमात्रेण सेविता सद्य पुनति । भक्तिप्रतिपद्यकं पापं नाशयतीत्यर्थं स्वधुनी गंगा नस्या आप तत्पादाङ्गिस्तदा ननु तत्रैव तिष्ठति अतस्नत्सवधेनैव पुनत्योपि अनुसेवया पुनति ननु सद्य यत सता हृदि सर्वात्मना भगवान् वर्तते इति सतामुत्कर्षं तद्युक्तमुक्तं सत्सेवया दीर्घयापोति भाव ॥४॥

4 The *Munis*, O *Sâta* whose path is that of peace and who repose under the shelter of the feet of the Lord, at once purify those who go near them Whereas the heavenly river (Gangâ) purges the sins of those whom its water comes in contact with their bodies in ablution —I 1 15 (Risis)

नष्टप्रायेऽत्र भद्रेषु नित्य भागवतसेवया ।

भगवत्युत्तमश्रुलोके भक्तिर्भवति नैष्ठिकी ॥ ५ ॥

(१।२।१८ सूत)

सत्सगस्तु महता पुरयेन लभ्यते एव सदा सत्सगस्य विष्णुभक्तिप्रदत्वे व्यतिरेकं शकापि नास्तीत्याह । सत्सगो विष्णुभक्तिं ददाति । नष्टप्रायेष्विति । अभक्तस्य स्वभावात्स्लेच्छादिशरीरारम्भ विद्यमानमपि अमत्र पापं सत्सगे सति भक्तिप्रतिपद्यकमित्य-

मित्य प्रायग्रहणं भक्तिप्रतिबन्धकेषु नष्टे पितृव्यर्थः । भागवद्भक्तानां वैष्णवानां नित्यं सदा
सेवया संगेन नैष्ठिको निश्चला चित्तोपकामावात् ॥ ५ ॥

5. When all obstacles are removed by serving the devotees of the Lord then arises firm Bhakti towards the Lord.—I. 2. 18. (Sūta).

अहो वयं जन्मभृतोद्ग्राहस्म वृद्धानुवृत्त्यापि विलोमजाताः ।

दौष्कुल्यमङ्घ्रिं विधुनोति शीघ्रं महत्तमानासभिधानयोगः ॥ ६ ॥

(१।१८।१८ सूतः)

सोयं सत्संगः अभिमानपि उद्धरतीत्याह सूतवाक्येन । अहो वयमिति । अहो इत्या-
श्रयं ह इति हर्षं वयमिति श्लाघायां बहुवचनम् । प्रतिलोमजापि अद्यजन्मभृतः सफल-
जन्मानः आत्मजाता वृद्धानां भवताम् । अनुवृत्त्या आदरेण ज्ञानवृद्धः शुक्रस्तस्य सेवयेति
वा यतो दुःकुलत्वं तन्निमित्तमाङ्घ्रिं पीडां महत्तमानां अभिधानयोगः लौकिकोपि संभा-
षणलक्षणसंबन्धः विधुनोति अपनयति ॥ ६ ॥

6. Happy do I feel to-day that though the issue of mixed marriage (the mother in this case belonging to a caste higher than that of the father, the progeny of such parentage being classed very low in the social scale) yet by reason of the kind regard that I have received from these revered elders, I congratulate myself upon my worthiness as a man. The privilege of conversing with the great and good has quickly removed the weight of low birth that lay heavy on my heart.—I. 18. 18 (Sūta).

Note —There are two kinds of mixed marriages. One is अनुलोम, the other is प्रतिलोम (or विलोम as paraphrased in this verse for the sake of metre.) In the first kind, the father belongs to a higher caste than the mother. It is not considered so bad as the other; though the progeny falls from the rank of the class of the father. In the second class of mixed marriage, the mother belongs to a higher caste than the father. Such a marriage is deemed very reprehensible and dooms the progeny to take the lowest grade in the social scale. Sūta, the famous reciter of Purāṇas, was the son of such a parentage. It is a striking coincidence that the marriage between a European male and Asiatic or African female is not considered so bad socially among Europeans as a European woman marrying a man, Asiatic or African, especially if he belongs to the subject race. The pride of racial and political superiority is wounded much more deeply by such an alliance and it is to discourage it that the degradation of the issue was the penalty of the act. Such a protest found its expression in the codes of ancient India. Perhaps when the evils of Euro-Asiatic marriages realised to its fuller extent there will be statutory prohibitions laid down against such alliances, making them liable to severe penalties. And one may not be surprised at the passing of such an Act, for human nature is human nature whether in olden times or in modern days.

येषां संस्मरणात्पुंसां सदाः शुद्ध्यन्ति वै गृहाः ।

किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥ ७ ॥

(१।१८।३३ परीक्षित)

आस्तामभिधानादिसवध सता स्मरणमपि शुद्धिहेतुरित्याह । येषामिति । कर्तृ-
त्वेनविषयत्वेन च स्मरणसवध यान् साधव स्मरन्ति साधून् वा ये तेषां पुसा गृहा
किं पु न सन्निहितदेहेन्द्रियादिपादशौच चरणक्षालनम् ॥ ७ ॥

7 When by the mere remembrance of those personages our homes are
purged of their evils, how much more is the measure of sanctification caused
by seeing them, touching and washing their holy feet, and their taking a seat
in our homes —I 19 33 (Parikāṭa)

दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु ।

यत्रोपगोयते निन्य देवदेवो जनार्दन ॥ ८ ॥

(३।७।२० विदुर)

ननु तर्हि सर्वे किमिति साधून् न भजत इत्यत आह । दुरापेति अल्पतपस-
भगवताऽननुगृहीतस्येत्यर्थः । दुर्लभो वैकुण्ठस्य विष्णो वर्त्मसुमार्गभूतेषु महत्सु
यत्र येषु ॥ ८ ॥

8 Hard it is to attain the good fortune of serving the saints who are the
guide to the ways of Heaven and by whom the Lord Janārdana is constantly
praised in song —III 7 20 (Vidura)

तत्सेवया भगवत कूटस्थस्य मधुद्विष ।

प्रतिरासो भवेत्तोत्र पादयोर्व्यसनार्दन ॥ ९ ॥

(३।७।१६ विदुर)

तत्फलमाह तत्सेवयेति । तत्सेवा हृत्किथाश्रवणादि ततो मधुद्विष पादयोर-
तिरास प्रेमोत्सव तीव्र दुर्चार स्वामाविक व्यसन सत्सार अर्हयतीति तथा ॥ ९ ॥

9 By serving the saints there springs a love of service to the feet of the
Lord that removes the evils of life —III 7 19 (Vidura)

प्रसगमजरं पाशमात्मन क्वयो विदुः ।

स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥ १० ॥

तितिक्षव कारुणिका सुहृद सर्वदेहिनाम् ।

अज्ञातशत्रव शता साधव साधुभूषणा ॥ ११ ॥

मय्यनन्येन भावेन भक्ति कुर्वति ये दृढाम् ।

मत्कृतेत्यक्तकर्माणस्त्यक्त्स्वजनवाधवा ॥ १२ ॥

मदाश्रया कथामृष्टा शृण्वति कथयति च ।

तपति विविधास्तापा नैतान्मद्गतचेतसः ॥ १३ ॥

त एते साधवः साध्वि सर्वसंगविजिताः ।

संगस्तेष्वथ ते प्रार्थ्यः संगदीपहरा हि ते ॥ १४ ॥

(३ । २ । १६—२३ कपिलः)

ननु संगत्वाविशेषादसत्संगवत् सत्संगोपि श्रेयोर्थिभिः हेय एव । नेत्याह । प्रसंगेति । अजरं दुःच्छेद्यं पाशं बंधनं आत्मनो जीवस्य स एव संगः साधुविषयश्चेत् मोक्षद्वार-
मपावृत्तं निरावरणं स्यादेव । सत्संगो भक्तिं दत्त्वा अनायासेन मोक्षप्रदमित्यर्थः ॥ १० ॥

प्रसंगात्साधूनां लक्षणं दर्शयन् अमुमेवार्थं कपित्वचनेनाह चतुर्भिः । तितित्व
इति । साधवः शास्त्रानुवर्तिनः साधुसुशीलं भूयणं येषाम् ॥ ११ ॥

किंच मय्यतन्येनेति अनन्येन निष्कामेन द्दामव्यभिचारिणीं मत्कृते मत्प्री-
त्यर्थः ॥ १२ ॥

किंच मदाश्रयेति एतान् साधून् आध्यात्मिकादयः तापा न तपन्ति न व्यथयन्ति
यतो मद्गतचित्तान् । यद्वा ये तापैर्नाभिभूयन्ते ते साधव इत्यर्थः ॥ १३ ॥

एवं साधून् लक्षयित्वा देवहृतिमुपदिशति । त एन इति । अंतर्वहिः संगशून्या ।
अतएवाह प्रार्थ्य इति । कारुणिकस्वभावत्वात् कृपयिष्यन्तीति भावः ॥ १४ ॥

10-14. The prophets have described the association with worldly men as the chains that bind the soul. But the association with saints is called the open gateway to *Moksa*. The saints have the following characteristics. They calmly bear the opposites inherent in nature—heat and cold, &c., &c.,—they are compassionate; they are well-wishers of all; they create no enemies—they are of serene temperament and endowed with all the graces that adorn humanity. They consecrate themselves to me with unswerving devotion. They forsake all other duties,—their relations and friends,—for my sake. They dwell on my glories, speaking and hearing holy words concerning me. The various ills of life do not trouble them, their hearts being lost on me. These are the saints, O my good mother, who have no worldly attachments. Association with them is very desirable; they remove the evils that arise from association with the wicked—III 25. 19-23 (Kapila's Speech to Devahuti, his Mother).

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसंगो भूयादन्त महताममला-
शयानाम् । येनांजसोत्त्वण उरुव्यसनं भवाविधं नेष्ये भवद्गुण-
कथामृतपानमत्तः ॥ १५ ॥

तेन स्मरन्त्यतितरां प्रियमीश मर्त्यं ये चान्वदः सुतसुहृद्गृह-
वित्तदाराः । ये त्वञ्जनाभ भवदीयपदारविन्द सौगंध्यलुब्धहृदयेषु
कृतप्रसंगाः ॥ १६ ॥

(४ । ६ । ११—१२ भुवः)

तस्मात्सगत्वाविशेषादित्यपि वच श्रूय एव सत्सग प्रार्थ्य इत्युक्तमिति । प्रार्थि
तोपीति ध्रुववाक्येनाह भक्तिमिति । भक्ति त्वयि प्रगृहता सातत्येन कुर्वता । ननु मोक्षं
किमिति न बाह्यतोत्यत आह । येन सत्सगेन अज्ञता अयक्षत एव उक्त व्यसनानि
यस्मिन् । त नेत्ये पार गमिष्यामि भगवद्गुणकथैरामृतं तस्य पानेन मत्तं सन् मोक्षे
त्वत्कथामृतपानं नास्तीति भाव ॥ १५ ॥

कथामृतपानस्य मादृक्त्वमाह । ते न स्मरन्तीति । हे ईश अतितरा प्रियमपि मर्त्यं
देहज्ञ स्मरन्ति नानुसदधते ये च सुनादय मर्त्यं अनुसमृद्धा तानपि के ते न स्मरति ये
कृत्स्नसगा केषु भवदीयपदा-विदसौगध्ये लुब्ध हृदय येपा तेषु । तत्पसगेन हरिक-
थामृतं पीत्वा मत्ता सतो न स्मरन्ति । तु श-दे अ-येया केवल योगयागादिनिष्ठाना देवा
मिमामिना निवृत्तिदर्शयति ॥ १६ ॥

15 16 O Ananta, may I be associated with those great and pure hearted
saints from whom constantly flows devotion to thee so that full of joy with
the drink of the praise of thy virtues I may easily cross the ocean of worldly
life so full of dangers O Thou from whose navel springs the lotus, O Yama,
they who are associated with thy devotees whose hearts are drawn by the
fragrance of thy lotus feet those devotees do not care for their body nor do
they mind their wives children, friends riches and homes These become
the objects of care by reason of relation up to the body — IV 11-12
(Dhruva)

तेषामह पादसरोजरेणुमायां वह्न्याधिकिरीटमायु
नित्यं यदा विभ्रत आशु पाप नश्यत्यमु सर्वगुणा भजन्ति ॥ १७ ॥
(४।२१।४३ पृथु)

आस्ता तत्सग तच्चरणरेणुरपि श्ला या इति पृथुय उनेनाह । तेषामिति । हे आर्या
आ आयु यावज्जीव अधिकिरीटं मुकुटस्योपरि वह्नेयेनि प्रार्थनाया निड् यत् य रेणु
विभ्रत पुरुषस्य आशु पाप नश्यति किं पुन नित्यदा विभ्रत किंच अमु रेणु सर्वे गुणा
भजति यदा अमु रेणुवाहक । रेणुवाहक सर्वगुणाश्रयो भवतीत्यर्थ ॥ १७ ॥

17 Good Sirs I should bear the dust of the lotus feet of His votaries
on my crown as long as I live Ho who does it his in is destroyed and all
excellent qualities wait on him to become his — IV 21 13 (Pritha)

-सगम खलु साधूनामुभयेपा च समत ।

यत्सभाषणसप्रश्न सर्वेषा वितनोति शम् ॥ १८ ॥

(४।२२।१६ सनतकुमार)

तमिम सत्सग अभिनश्ति सनत्कुमारवचनेन । सगमे । उभयेपा प्रच्छन्ना
वक्तृणा च येपा सभाषणसहित सप्रश्न स्वया श्रोतृणामपि सुखं विस्तारयति सोय
सत्सग प्रार्थ्य इत्युक्तम् ॥ १८ ॥

18. The meeting of good men is agreeable to both—to him who asks and to him who answers. The discourse arising from the question (discussed) confers benefit to every one.—IV. 22-19 (Sanat Kumāra).

अथानघाङ्घ्रेस्तव कीर्त्तितीर्थयोरन्तर्वहिः स्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्त्वशीलिनां स्यात्संगमोऽनुग्रह एव नस्तव ॥ १६ ॥

(४।२४।५८ रुद्रः)

परेभ्योपि सत्संगप्रार्थनमुपदेष्टव्यमिति प्रचेतसःप्रति रुद्रोपदेशेनाह । अथेति अथेत्युपदेशे भवद्भिरेवं परमेश्वराच्च प्रार्थ्यमिति किं तत् अनग्नौ अग्रहरावंग्री यस्य तव कीर्त्तिर्यशः तीर्थं गंगा तयोः क्रमेणान्तर्वहिः स्नानाभ्यां विधूताः पाप्मानो येषां अनएव भूतेषु अनुक्रोशः कृपासु सत्त्वं च रागादिरहितं चित्तं शीलं चार्जवादि विद्यते येषां तेषां संगमोऽस्माकं स्यात् एव नस्त्वदनुग्रहः ॥ १६ ॥

19 May we have the company of saints. Their hearts are full of compassion towards all living beings and are free from passions and are endowed with sincerity, straightforwardness and other good qualities. Their sins are washed away by ablutions performed both externally and internally in the currents of thy praise and of the celestial river that issues from thy foot. Such association can only come out of thy favour.—IV. 21. 58 (Rudra to Prachetas).

यत्रेड्यन्ते कथामृष्टास्तृष्णायाः प्रशमो यतः ।

निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥ २० ॥

यत्र नारायणः सांक्षान्न्यासिनां परमा गतिः ।

प्रस्तूयते सत्कथासु मुक्तसंगैः पुनः पुनः ॥ २१ ॥

तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया ।

भीतस्य किन्न रोचेत तावकानां समागमः ॥ २२ ॥

(४।३०।३५—३७ प्रचेतसः)

तस्माद्यत्कमुक्तम् संगदोषहरः सत्संगः प्रार्थनीय इति प्रचेतसांवाक्येन सप्रपंचमाह त्रिभिः । यत्र येषु यतः याभ्यः कथाभ्यः निर्वैरं वैराभावः स्वाभाविकमपि तृष्णाद्यसंगाद्धर्त्ते सत्संगादेव क्षीयते इति ॥ २० ॥

तथा यत्ते साक्षात् प्रस्तूयते अत एव ताः सत्कथाः ॥ २१ ॥

पद्भ्यां तीर्थानां पावनेच्छया सत्संगात्तीर्थान्यपि शुध्यतीत्यर्थः । भीतस्य संसारात् तस्मात्संगं विना संसारनिस्तारो न इति भावः ॥ २२ ॥

20-22 Who that fears the sufferings from the miseries of the world will not like to have intercourse with holy men? These holy

men appreciate intorolrango of pure thoughts. They assargo the thirst after vain desires. They are never unfriendly to any living creatures. Disquietudo finds no room in them. Among them Nārājan, the final refugo of men who have renounced the world, is the constant subject of discourse with men who have no attachments. They make pilgrimages on foot in order to sanctify the shrines they visit—IV 30 35 37 (Prachetas)

महत्सेवा द्वारमाहुर्विमुक्तेस्तमोद्वार योषिता स गिस गम् ।

महान्तस्ते समचित्ता प्रशान्ता विमन्यव सुहृद साधवो ये ॥२३॥

ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु ।

गृहेषु जायात्मजरातिमन्सु न प्रीतियुक्तां यावदर्थार्थच लोके ॥२४॥

(५।५।२—३ ऋषभ)

नन्वेव सत्सग श्रेयानस्तु अतत्सगेन विमपराद्ध येन स न प्रार्थ्य इत्यत्र सत्स गस्य असत्सगस्य च फल दर्शयन् प्रविचयार्थं साधून् लक्षयति द्वाभ्या । महत्सेवा ये वा मयीशेत्याभ्याम् तमसः ससारस्य द्वारं योषिता ये सगिनः तेषां सगम् । महता लक्षणं माह साध्वेन । महान्त इति । साधवः सदाचारा मयीश कृत सौहृदमेव अथ पुरुषार्थो येषां । वा शूदेनान्यत्र निरपेक्षस्यैव अस्य लक्षणत्वं दर्शयति । देह विभर्तीति देहभरा विरयवार्तिके च न स्वधर्मा विषया येषु जनेषु तेषु च गृहेषु रातिमित्र धनं वा यावदर्थं मेवार्थो येषामिति मध्यमपदलोपो समासः । देहनिर्वाहाधिकस्पृहाशून्या ॥ २३—२४ ॥

23 24 They say that the service of the great is the door to *Moksha* and that association with men who are attiched to women is the door to dark hell. They who have equal regard for all, who are serene, free from anger, who are friendly and saintly—they are to be termed great. They also are termed great whose chief object of life is to give their heart to me, their lord, who take no pleasure in the company of people who indulge in talks of worldly matters only or who take pleasure in their household affairs relating to wife, children and foes. They who are great are content with so much worldly fortune as would supply their bare needs of life—V 5 23 (Itisabha)

गुरुर्न स स्यात्स्वजनो न स स्यात्पिता न स स्याज्जननी न सा स्यात् ।

दैव न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्द समुपेतमृत्युम् ॥२५॥

(५।५।३ ऋषभ)

अत्र गृहादिषु अनुपकारकत्वमप्रीतिर्यजमाह गुरुर्न स स्यादिति । समुपेत संप्राप्तो मृत्युः सत्सारो येन त ततो भक्तिमार्गोपदेशेन यो न मोचयेत् स गुर्वादिर्न भवतीत्यर्थः । यद्वा यस्त मोचयितु न शक्नुयात् अतस्तस्य गुर्वादिन स्यात् इति निषेधः तेन

गुरुणा न भाव्यमित्यादि ततश्च स पिता न स्यात् इति पुनोत्तरत्तौ यत्नो न कार्य इत्यर्थः ।
दैवं देवता न स्यादिति तेन तस्य पूजा न ग्राह्येत्यर्थः । एवमन्यदपि द्रष्टव्यं भगवद्भक्त्य-
नुपयुक्तं गृहादि तु सुनरामनुपकारकमिति भावः ॥ २५ ॥

25 He who cannot by spiritual help save a man from this world of mortality is not a *Guru*—a true spiritual guide—not is he a true father nor mother, nor husband nor a kinsman. Nor can he lay claim to be his tutelary god.—V. 5 18 (Risabha).

मागारद्वारात्मजवित्तबंधुषु संगो यदि स्याद्भगवत्प्रियेषु नः । यः
प्राणवृत्त्या परितुष्ट आत्मवान् सिध्यत्यदूरात् न तथेन्द्रियप्रियः ॥ २६ ॥
(५।१८।१० प्रह्लादः)

अत्रैवार्थे प्रह्लादवचनमाह मागारेति । यदि भाग्ययोगाद्भगवत्प्रियेष्वेव संगः स्यान्ना-
न्वत्र यतः भगवत्प्रियसंगो प्राणग्ररणमात्रेण परितुष्टः यथा दूरात् शीघ्रं सिध्यति न
तथेन्द्रियप्रियो गृहाद्यासक्तः सन् सिध्यत्येवेति भावः ॥ २६ ॥

26. Let me not hold attachment with wife, children, home riches and friends, so long as I can obtain intercourse with lovers of the Lord. They who controlling their senses are content with bare living, speedily succeed—not they who are addicted to their senses.—V. 18 10 (Prahlāda).

अहो नृजन्माखिल जन्म शोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।
न यदृषीकेशयशः कृतात्मनां महात्मनां वः प्रचुरः समागमः ॥ २७ ॥
नैवाद्भुतं त्वच्चरणवजरेणुभिर्हतांहसो भक्तिरधोक्षजे मला ।
मौहूर्तिकादस्य समागमान्मे दुस्तर्कमूलोऽपगतोऽविवेकः ॥ २८ ॥

(५।१३।२१—२२ रहूगणः)

ननु असमावनादिकुनर्का रासंकुले मनसि कथं सत्संगः प्रभविष्यतीत्याशंक्य किं
बहुना स्वल्पोपि सत्संगः श्रेयानिति रहूगणवचनेनाह द्वाभ्याम् । अहो नृजन्मेति । अखिल
जन्म शोभनं नृजन्मैव न परं श्रेष्ठं येषो देवादिजन्मभ्यः तैरपि किं अमुष्मिन् स्वर्गेऽपि
जन्मभिः किं न किञ्चित् यतः येषु जन्मसु यत्र स्वर्गे वा महात्मनां समागमः प्रचुरो न भवति
हृषीकेशस्य यशसा कृतः शोधित आत्मा यैस्तेषां वः जडभरतादीनां युष्माकम् ॥ २७ ॥

संगफलमाह सततमुपासितैस्त्वत्पदरेणुभिर्हतांहो यस्य अधोक्षजे निर्मला भक्ति-
र्भवतीति नैवाद्भुतं यस्य तव मुहूर्तमात्रभावात् समागममात्रदपि दुस्तर्केण बद्धमूलोपि
समाविवेको नष्टः ॥ २८ ॥

27-28 Blessed is he who is born as a man—the most excellent species of created beings. What good is it to be born other than a man—even to be born in heaven is no good, if one may not find abundant intercourse with great-souled saints whose hearts are purified with the praise of Hṛṣīkeśa—(the master of

his senses-Vishnu) No wonder that pure devotion to Nārāyaṇa could be attained by one whose sins have been destroyed by the dust of thy lotus-feet, when by a moment's intercourse with thee my ignorance has been dispelled—the ignorance that had found a firm footing on false reasonings—V 13 21-22 (Rahugana)

नैषा भक्तिस्तावदुत्क्रमाग्नि रूपशक्त्यनर्थोपगमो यदर्थः ।

महीयसा पादरजोभिपेक निष्कचनाना न वृणीत यावत् ॥ २६ ॥

(७।५।३२ प्रह्लाद)

तस्माच्चरणरेणुप्रसादादेव भक्तिर्नान्यथेत्याह ॥ नैषामिति ॥ एषा भगवद्भक्तिमभीप्सता अनर्थापगमः दुःखनिवृत्तिर्यदर्थः यस्य भगवच्चरणस्पर्शस्य अर्थः । न वृणीत न आशास्ते ॥ २६ ॥

29 — Will they do not purify themselves by ablation in the dust of the feet of great saints who have taken the vow of poverty their understanding will not comprehend the greatness of the feet of the Lord of Mighty Strides And it is by this means that the evils of life are to be removed—VII 5 32 (Prahlada)

Note — The Lord of Mighty Strides" is Vishnu who in his Vāmana Avatara (Dwarf incarnation) encompassed the space between the Earth, Heaven, and Pātāla by his three steps *

तस्मादमूस्तनुभृतामहमासिपोद्ग आयु श्रियविभवमैन्द्रियमा-
विरिच्यात् । नेच्छामि ते विलुलितानुरुविक्रमेण कालात्मनोपनय
मा निजभृत्यपार्श्वम् ॥ ३० ॥

(७।६।२४ प्रह्लाद)

एव प्रकरणार्थं सविशेषः ह्लादयचनोपसहरति ह्लाभ्या तस्मादिति । यस्मादेव तस्मात् आशिष मोगान् स तत्परिपाक विद्वान् अहं ऐन्द्रिय इन्द्रियैर्मैत्र्य ग्रहणो

* The following verse is found in one manuscript in possession of the Editors of Ontario Edition —

रहू गणैतत्तपसा न याति
न चेज्यया निर्वपणाद्गु हाहा)
न च्छन्दसा नैव जलाग्नि रूय
विना महत् पादरजोभिपेकम् ॥

५।१२।१२। जङ्गभरत ।

तदेव जङ्गभरतवाक्येनाह । महत् सङ्ग विना अन्यापायैर्न समर्थः । अतो महत् सङ्ग परम फलरूप ॥

O Rahugana this knowledge of the Supreme Being cannot be attained by means of ascetic penances nor by exercises, nor by a life of renunciation nor by that of a householder neither by the Vedas nor by (the deities of) sun, fire or water This knowledge is only gained by ablation in the dust of the feet of saints—V 12 12 (Jadubhata)

भोगमभिव्याप्य किमपि नेच्छामि । ते कालात्मना उरुविक्रमेण विबुलितान् विध्वस्तान्
अणिमादीनपीत्यर्थः ॥ ३० ॥

30. Knowing, as I do, the perishable nature of things, prized and hankered after by men—such as, length of life, material prosperity, sensuous enjoyments, liked by all as far as Brahmā, I cherish no wish for them; for Time of mighty prowess, reduces them to nothing. O Lord, place me in the midst of your own devotees.—VII. 9 24. (Prahāda).

एवं जनं निपतितं प्रभवाहि कूपे कामाभिकाममनु यः प्रपतन्
प्रसंगात् । कृत्वात्मसात्सुरर्षिणा भगवन् गृहीतः सोऽहं कथं नु
विसृजे तव भृत्यसेवाम् ॥ ३१ ॥

(७।६।२२ प्रह्लादः)

यथा त्वया नु कंपितोऽस्मि एवं नारदेनात्मसात्कृत्वा पूर्वमनुगृहीतः सोऽहं कथं नु
त्वद्भृत्यसेवां विसृजामि कथंभूतो गृहीतोऽस्मि प्रभव एवाहियुक्तः कूपस्नस्मिन्कामानभितः
कामयमानं जनं निपतितमनुप्रसंगात् प्रपतन् योऽहं । तु देवं त्वद्भृत्यस्य श्रीनारदस्यानुग्रहेण
त्वयात्यन्तमनुकंपितोऽस्मि अयमेव च मे परमोऽनुग्रहः न पुनरिदमतितुच्छं मत्प्राणरक्षादि ॥३१॥

31. How can I forsake the good service of your devotees? For Nārada treating me as one of his own, took me under his protection—I who was about to fall in the pit of worldly life, full of dreadful reptiles, like other men who, running after worldly desires, had tumbled into it.—VII. 9 28 Prahāda.

यत्संगलब्धं निजवीर्यवैभवं तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोन्तः श्रुतिभिर्गतोमलं को वै न सेवेत मुकुन्दविक्रमम् ॥ ३२ ॥

(५।१२।११ प्रह्लादः)

तस्मात्कलिनमाह । यत्संगलब्धमिति । येषां भगवत्प्रियाणां संगाल्लब्धं मुकुन्दस्य
विक्रमं श्रुतिभिः श्रवणादिभिः संस्पृशतां सेवमानानां पुंसां अंतर्गतो यो मानसं मलं
दुर्वासनां हरति किं तद्विक्रमं निजमसाधारणं वीर्यवैभवं प्रभावो यस्य तीर्थं तु गंगादि
मुहुः संस्पृशतां अंगजं केवलं पापं हरति तान् भागवतान् को वै न सेवेतेत्यन्वयः ॥ ३२ ॥

32. Who would not attend on saints by whose constant association men have their hearts purified by the Lord who enters there while his glories are sung by the saints? His glories have a special saving power. The sacred shines of pilgrimage merely remove impurities of the body.—V 18. 11. (Prahāda)

अहं भक्तपराधीनो ह्यस्वतंत्र इव द्विज ।

साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥ ३३ ॥

ननु किमंतरा साधुसेवया भगवानेव किमितिसाक्षात्तसेव्यते स्वतन्त्रो हि स इति चेत् न तस्य भक्तपराधीनत्वात् भक्तानुग्रहैकलभ्यतयादित्यत्र ओवैकुठनाथवचनमाह पदमि । अहमित्यादिमि । हे द्विज दुर्वास पराधीन कायेन तदधीनक्रियइति । वचसा अस्वतन्त्र तदधीनवरदानादिग्रस्तहृदय वशीकृतचित्त । तदनुरुद्धसकल्पादिमि साधु भिर्मर्कैर्ये भक्ता त एव साधव इत्यर्थ ॥ ३३ ॥

33 I am, O Brahman, subject to the will of my devotees I am not free My heart has been conquered by devoted saints I am so dear to them and they are as dear to me —IX 4 63 67 (Śrī Kṛṣṇa)

नाहमात्मानमाशासे मद्वभक्तैर्साधुभिर्विना ।

श्रिय चात्यन्तिकीं ब्रह्मन् येषा गतिरह परा ॥ ३४ ॥

ये दारागारपुत्राप्तान् प्राणान्वित्तमिमं परम् ।

हित्वा मा शरण जाता कथ तास्त्यक्तुमुत्सहे ॥ ३५ ॥

मयि निर्वद्धहृदया साधव समदर्शिन ।

वश कुर्वति मा भक्त्या सत्स्त्रिय सत्पति यथा ॥ ३६ ॥

मत्सेवया प्रतीत च सालोक्यादि चतुष्टयम् ।

नेच्छति सेवया पूर्णं कुतोऽन्यत् कालविल्लुतम् ॥ ३७ ॥

साधवो हृदय मद्य साधूना हृदय त्वहम् ।

मदन्यत्ते न जानन्ति नाह तेभ्यो मनागपि ॥ ३८ ॥

(६ । ४ । ६३—६८ श्रीकृष्ण)

न आशासे न स्पृहयामि ॥ ३४ ॥

पतत्स्पृश्यति भगवान् ये दारागारेत्यनेन । इम परं च लोक हित्वा ॥ ३५ ॥

ननु स्वहितार्थं शरणमागतानां कथं त्वं वश्य इत्यत्र सहृदयान्तमाह मयीति । स्वार्थं प्रवृत्ता अपि सत् स्त्रिय सत्पतिम् इव । अन्यथा तस्यापि कुपतिरवग्रसगादित्यर्थ ॥ ३६ ॥

किंच निष्कामा एव त इत्याह । मत्सेवयेति । प्रतीत प्राप्तमपि अन्यत्स्वर्गादि ॥ ३७ ॥

किंबहुना साधवो हृदयमिति । मद्य मम तस्मात्साधूनां अनुग्रहं विना भगवान् बुद्धिं इति समुदायार्थं ॥ ३८ ॥

34 I do not think highly of myself or of Lakṣmī whose love is intense and constant I cannot feel happy without my saints who look to me as their final goal

35 How can I forsake them who having left their attachments to their wives, children, friends, home, wealth and their own selves have taken refuge in me?

36. Just as virtuous wives win over to them their good husbands, so my saints conquer me by their devotion. Their hearts are lost in me, forgetting their likes and dislikes, with an equal eye to all.

37. They do not choose the four gifts of Sālokya and the rest, the reward of their devotion to me, much less would they accept any other perishable object. They are fully satisfied with their services to me

38. The saints are my heart and I am the heart of the saints. They do not appreciate anything except me ; nor do I appreciate anyone except them.—IX. 4. 63-68 (Śrī Kṛiṣṇa).

Note—Sālokya, Sāṅgī, Sāmīpya, Sārūpya are the four boons referred to in the text Sālokya is living in the same region where the Lord dwells Sāṅgī is having the possession of all the splendours and prosperity to which his attendants are entitled. Sāmīpya is to live near him. Sārūpya is to be like him in form and appearance. Sārūpya is another boon, over and above these. It is to be in complete union with him

भवद्विधामहाभागा निषेव्या अहंसत्तमाः ।

श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥ ३६ ॥

(१० । ४८ । ३० श्रीकृष्णः)

ननु देवतांतरमाराध्यैव भगवानेव प्राप्तव्यः किं मनुष्यैरिति नेत्यत्राक्रूरं प्रति भगवद्वाचनमाह । भवद्विधेति । श्रेयस्कामैर्मङ्गलकामैः स्वार्थाः स्वकार्यसाधनपरा देवाः । साधवस्तु केवलं परानुग्रहपरा. परमार्थस्तुसाधव एव सेव्याः त एव देवा इति ॥ ३६ ॥

39. Worthy men of great good fortune like yourselves should ever be attended upon and served by all men who desire their own well-being. The gods are self-interested, not so the saints.—X. 48. 30 (Śrī Kṛiṣṇa).

भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्युच्युतसत्समागमः ।

सत्संगमो यर्हि तदैव सद्गतौ परावरेणै त्वयि जायते मतिः ॥ ४० ॥

(१० । ५१ । ५३ मुचुकुन्दः)

नित्यं मङ्गलकौ प्राप्तायामपि । देवताराधनापेक्षया सद्यः फलत्वाच्च सत्संग एव श्रेयानिति मुचुकुन्दंवाचनेनाह भवापवर्ग इति । भो अच्युत भ्रमतः संसरतो जनस्य त्वदनुग्रहेण यदा भवस्य बन्धस्य अत्रवर्ग. अतो भवेत् प्राप्तकालीनः * स्यात् । तदासतां संगमो भवेत् यदा च सत्संगमो भवेत् तदैव ननु विज्ञेन सर्वसंगनिवृत्त्या कार्यकारणनियन्तरि त्वयि भक्तिर्भवति । ततो मुमुक्षुर्मुच्यते तस्मात्सत्संगं विना न सद्यो भक्तिरिति तात्पर्यार्थः ॥ ४० ॥

40. O Achyuta (Viṣṇu) ! association with the good comes when the wandering seeker (the monad) is nearing his salvation from bondage of the world (re-incarnation) and as soon as he obtains companionship of

the saints he begins to place his affection on you, the Lord of this world and of the next —X 51 53 (Mnolukand)

Note —The order is as follows first, the company of saints, then follows the Love of God This brings Salvation

नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।

ते पुनत्युरुकालेन दर्शनादेव साधव ॥ ४१ ॥

(१० । ४८ । ३१ ॥ १० । ८४ । ११ श्रीकृष्ण)

एतदेव सद्य फलत्वं स्पष्टयति । न ह्यम्मयानीति । अम्मयानि तीर्थानि किं नहि ।

अपि तु भवत्येव तथा देवा अपि किंतु विलक्षणोद्देशे विशेष इत्यर्थः । पुनरीति तथा च क्षीणपापस्य कृष्णमक्तिं सुलभैव ॥ ४१ ॥

41 Water places (rivers and pools) are not sacred places of pilgrimage, nor are clods of clay or stone gods These take long time to purify those that visit them But saints cleanse sinners at once at the very sight of them —A 48 31 and A 81 11 (Sri Krishna)

Note —Commentators make an effort to bring out a meaning opposite to the literal sense of the first half of this couplet Their rendering is as follows Not that holy water places are not sites of pilgrimage, not that clods of clay or stone do not represent gods But these take long time to effect purification The saints accomplish it instantly at sight This meaning, apparently opposite to the literal sense, is obtained by the aid of the metaphorical figures called काकु च्चनि Nor is the invocation of the aid of काकु uncalled for The Bhāgavats of all works of the sacred literature of the Hindus was least expected to give countenance to idolatry to the extent of discarding or belittling pilgrimages to sacred pools and water places and idol worship Yet X 81 81 of the Bhāgavats may be compared which distinctly condemns those who attribute holiness to pools and adore idols as gods The text, which is the subject of this controversy, is repeated in X 81 11

अहो वयं जन्मभृतो लब्ध कात्सर्येन तत्फलम् ।

देवानामपि दुष्प्राप यद्योगेश्वरदर्शनम् ॥ ४२ ॥

किं स्वल्पतपसा नृणामर्चाया देवचक्षुषाम् ।

दर्शनस्पर्शनप्रश्नप्रहृषादार्चनदिकम् ॥ ४३ ॥

(१० । ८४ । ६ । १० श्रीकृष्ण)

किं च अल देवसत्सङ्गयो कथमपि साम्यशक्यापि यतो देवानामपि दुर्लभ सत्सङ्ग इति श्रीकृष्णवचनेनाह द्वाभ्याम् । अहो वयमिति । जन्मभृत सफलजन्मान तत्फलं जन्मफलं किं तत् यद्योगेश्वराणां सना युष्माकं दर्शनादिकं यतो युष्माकं दर्शनमेव तावत् देवानामपि दुष्प्राप अस्माकं तु स्वल्पतपसा तीर्थस्नानादिमात्रेण तपोबुद्धिमता तथा अर्चाया प्रतिमाया देवचक्षुषा तेषां योगेश्वरदर्शनादिकमपि घटितमित्यहोमात्य ॥ ४२ - ४३ ॥

42-43. Blessed are we who have obtained the happy fruits of life ;—we, who have obtained the sight of a great Yogī; which even the gods do not get. This blessing of the sight of a Yogī is not given to men whose stock of penances is small ; or to those who look to idols as their gods. The blessing of seeing and touching the feet and conversing with Yogīs is not given to them whose store of merits is small such as can be acquired by bathing in sacred rivers and pools or by visiting and worshipping idols as their gods—X. 84. 9-10 (Sri Kṛṣṇā).

Note.—The above confirms the point raised in the note on the translation of sloka No. 42.

नाग्निर्न सूर्यो न च चंद्रतारका न भूर्जलं खं श्वसनोथ वाङ् मनः ।
उपासिता भेदकृतोहरंत्यद्यं विपश्चितो घ्नन्ति मुहूर्तसेवया ॥ ४४ ॥
यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौमद्वयधीः ।
युत्तीर्थबुद्धिश्च जलेन कर्हिचित् जनेष्वभिज्ञेषु स एव गोखरः ॥ ४५ ॥

(१० । ८४ । १२—१३ श्रीकृष्णः)

भेदं पापं भक्तिप्रतिबंधकं पापनाशकाश्चात्त्यादयो देवाः प्रसिद्धा इति तत्राह । नाग्नि-
रिति वाङ्मनसयोरुपासनादिविषयत्वं ब्रह्मत्वेन * श्रौतम् । अत्र भक्तिप्रतिबंधकं सर्वं वा
पापं अत्र हेतुः भेदकृतः स्वार्थपरत्वात् कालभेदकर्तारः स्वपदभेददर्शिनो वा विपश्चितस्तत्सर्व-
मात्मीयत्वेन पश्यन्तो निरस्तभेदाः मुहूर्तमात्रसेवयैव पापं घ्नन्तीति अतोपि त एव श्रेष्ठाः ॥ ४४ ॥

किं च तान् विहाय अन्यत्र आत्मादिवुद्ध्या सज्जमानो गतिमंद इत्याह । यस्यात्मबुद्धि-
रिति । आत्मबुद्धिः अहमिति बुद्धिः त्रयो धातवो वातपित्तश्लेष्माणः प्रकृतयो यस्य तस्मिन्
कुणपे शरीरे स्वधीः स्वीय इति बुद्धिः । भौमे भूविकारे इन्द्रियधीः देवताबुद्धिः । जले यस्य
तीर्थबुद्धिर्नः अभिज्ञेषु महत्सु तत्त्ववित्सु यस्य ताः बुद्धयो न सन्ति स एव गोखरः
दारुणः अत्यविवेकी गवां तृणाधिभारवाहः खरो गर्दभ इति वा ॥ ४५ ॥

44-45. Neither fire, nor sun, nor moon, nor stars; neither the earth, water or air ; neither speech nor the thought can remove the sins of those who entertain the idea of non-identity with the Supreme Being. But the saints can save their followers in a moment because they have obtained the knowledge of the truth of Unity. He who thinks that his body formed of the three humours (of wind, phlegm, and bile) is his self (soul), he who thinks that his wife and children and other relations are his own, he who believes that the idol of clay is his god and that rivers and pools are holy shines but does not place his faith in the holiness of saints is a veritable ass, the greatest fool of a beast —X. 84. 12-13.

* यो वाच ब्रह्मत्युपास्ते (ब्रा० ७ । २ । ३) यो मनो ब्रह्मत्युपास्ते (ब्रा० ७ । ३ । २) इति अधिक पाठः ।

Note—Compare the above with Śloka No 42 (X 48 131) There is no diversity in the interpretation of this śloka among commentators It supports the plain English rendering of the text of the author Whether to extol the merits of Śaiva worship the author has belittled the merits of visiting sacred shrines and worshipping symbols of divinity is another question Such belaudings of one at the expense of another is not uncommon in the Purāṇas It is an accepted canon that the laudation of one at the expense of another is not seriously meant so much as a reel but at the latter not a pulling of the former by contrast

साधवो न्यासिन शान्ता ब्रह्मिष्ठा लोकपावना ।

हरत्यद्य तेगस गात्तेष्वस्तेह्यद्यभिदुर्हि ॥ ४६ ॥

(६।६।६ भगीरथ)

ननु सता पापनाशकत्वे किं सामर्थ्यं तत्र गमा प्रति भगीरथवचनेनाह । साधव इति । ते तव अद्य हरन्ति ते स्वागसगात् हरिष्यतीत्यर्थ । हि यत तत्सगिनामपि अद्यमित् हरिस्तेषु भक्त्या शुद्धान्त करणेषु प्रकट आस्ते ॥ ४६ ॥

46 The saints who have renounced the world who are full of quietude, who are firmly fixed in their realization of Brahma, sanctify the world they dwell in They remove the sins of others by the mere contact of their body because Hari, the destroyer of sins, is in them,—XI 9 6 (Bhagavatha to Gaṅgā)

भूतानां देवचरितं दुःखाय च सुखाय च ।

सुखायैव हि साधूनां त्वादृशमच्युतात्मनाम् ॥ ४७ ॥

भजंति ये यथा देवान् देवा अपि तथैव तान् ।

छायेव कर्मसचिवा साधवो दीनवत्सला ॥ ४८ ॥

(११।२।५—६ वासुदेव)

किं च देवा दुःखहेतवोपि साधवस्तु केवलं सुखहेतवोऽतो दुर्लभस्तत्संग इति नारद प्रति वसुदेववचनेनाह । भूतानामपिना देवानाञ्चरितं प्रशंसि त्वादृशा नारदा दीनान् ॥ ४७ ॥

अत्र हेतु किं च सुखं कुर्वतोपि देवा भजानुसारेण कुर्वन्ति न तथा साधव इत्याह । भजतीति देवा अपि तथैव भजति फल प्रयच्छतीत्यर्थ । अनुकरणे ह्यन्त छायेव यतस्ते कर्मसचिवा तत्तत्कर्मानुरोधिन साधवस्तु दीनमात्रे वत्सला दुःखं परिजिहीर्षव ॥ ४८ ॥

47 48 The relationship with gods may confer benefits or inflict pain on men But the dealings with the saints whose souls are wholly given to Viṣṇu confer nothing but good to men The gods reward their votaries according to the measure of their devotion of the latter Slapping themselves like a shadow (which grows more or less according to the object whose shadow it is) But the saints are loving towards all who are poor (broken down)—XI 2 5 6 (Vasudeva to Nārada)

Note The saints are here placed on a higher pedestal than the Devas. Hence we see the latter-day decline of Vedic sacrifices among the Hindus when these Vais. Nya teachings of offering superior honours to Saints predominated. Saint worship led to Guru worship of the present day Vaisnavas, the Guru combining in himself the character of the saint and of the spiritual guide. It degenerated in modern times into the abusive influence of the Vaisnavas "Maharajas" of Bombay and other places which found its exposure in the famous defamation case in the Bombay High Court many years ago.

दुर्लभो मानुषो देहो देहिनां क्षणभंगुरः ।

तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥ ४६ ॥

(२१ । २ । २६ विदेहः)

* तस्माज्जनकवचनेनोपसंहरति । दुर्लभेति । बहवो देहां भवन्ति येषां ते देहिनो जीवाः तेषां क्षणभंगुरोऽपि मानुषो देहो दुर्लभः । परमपुरुषार्थसाधनत्वात् वैकुण्ठः प्रियो येषां वैकुण्ठस्य वा प्रिया ये तेषां दर्शनं तथा च यो मानुष्यं प्राप्य साधूपासनया भगवद्भक्तिं न साधयति स दुर्मतिरिति भावः ॥ ४६ ॥

49. Of all the ephemeral tenements of mortal beings, human body is the acquisition of rare good fortune. Much more rare and blessed is that human life which enjoys the sight of those blessed beings (-saints-) who are beloved of the Lord of Vaikuntha —XL. 2. 29 (Videha).

न रोधयति मां योगो न साङ्ख्यं धर्म एव च ।

न स्वाध्यायस्तपस्त्यागो नेष्टापूतं न दक्षिणां ॥ ५० ॥

व्रतानि यज्ञः छंदांसि तीर्थानि नियमा यमाः ।

यथावरुन्धे सत्संगः सर्वसंगापहो हि माम् ॥ ५१ ॥

सत्संगेन हि दैतेया यातुधानाः खगा मृगाः ।

गन्धर्वाप्सरसी नागाः सिद्धाश्चारणगुह्यकाः ॥ ५२ ॥

विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः ।

रजस्तमः प्रकृतयस्तस्मिन्तस्मिन्युगे युगे ॥ ५३ ॥

बह्वी मत्पदं प्राप्तास्त्वाङ्गकायाधवादयः ।

वृषपर्वा बलिर्बाणो मयश्चापि विभीषणः ॥ ५४ ॥

सुग्रीवो हनुमान् ऋक्षो गजो गृध्रो वणिकूपथः ।

व्याधः कुब्जा ब्रजे गोप्यो यज्ञपत्न्यस्तथापरे ॥ ५५ ॥

* तस्माद्देवभजनापेक्षया निरुपाधिकारुणिकत्वेनोपादेयत्वे साधुभजनं श्रेय इति जनकवचनेनोपसंहरति । इति पाठान्तरम् ।

ते नाधीतश्रुतिगणा नोपासितमहत्तमा ।

अब्रता तप्तपस सेत्स गान्मामुपागता ॥ ५६ ॥

(११।१२।१-७ श्रीकृष्णः)

अपि च अधिकारिनियमाभावात् सर्वसाधनेभ्य श्रेयान् सत्संग इति सहस्रान्तं उद्धृत्य प्रति भगवद्भूषणेनाह सप्तभि । नरोधयतोत्यादिना । न रोधयति न वशी करोति । योग आसनादि । साख्य तत्त्वाना धिवेक । धर्म सामान्यतोर्हिंसादि । स्वाध्यायो वेदत्रय तत्र कृच्छ्रादि । त्वाग सन्यास । इष्टापूर्त इष्टचपूर्त च तत्रेष्ट अग्नि-होत्र दिपूर्त कूपारमादिनिर्माण । दक्षिणाशब्देन सामा यतो दान लक्ष्यते ॥ ५०-५१ ॥

किं च भगवतो वशीकरणे सत्संग एव श्रेष्ठ इत्याह । व्रतानीति । व्रतानि एका दश्यादीनि । यक्षो देवपूजा । छदासि रहस्यमत्र । अवकन्धे वशीकरोति ॥ ५२ ॥

तदेवाह सत्संगेति । यातुधाना राक्षसा ॥ ५३ ॥

त्वाष्ट्रो वृत्र । वायाधव कयाधुपुत्र प्रह्लाद ॥ ५४ ॥

शृङ्गो जावमान् । शृङ्गो जटायु । वणिकूपथ तुलाधार । व्याधो धर्मव्याध । यशस्त्यो दीक्षितभार्या ॥ ५५ ॥

तेषा साधनार्तरभावमाह । तेनाधीतश्रुतिगणा इति । अनधीत श्रुतिगणा वै तदर्थं च न उपासिता महत्तमा अत्रापका यैस्ते तथा । किंच । अब्रता तप्तपस न व्रतानि येषा न व्रतानि तपासि यैस्ते च ते च तथा सत्सगादिति । सर्द्ध सगो नाम ममैव । इति सत्सगादित्युक्तम् सत्सगस्तु तत्र तत्रातद्दृष्टवानुसंधेय ॥ ५६ ॥

50-56 Neither the practice of Yoga nor Sāṅkhya, nor the performance of righteous acts arrests my attention, nor the reading of the Vedas, nor asceticism nor renunciation of worldly life. Neither spending money on public works, such as the excavation of tank, the erection of temples, alms houses, &c, &c, nor alms-giving. Similarly, the keeping of religious vows, the performance of sacrifices, the making of pilgrimages, the restraint of the senses according to the rules of Yama and Niyama do not arrest my favourable attention so much as the association with the saints that destroys the evils of all other associations. By associating with saints many Dutyas, Rākṣasas, feathered tribes of the air, herds of the forest, Gandharvas, Apsaras, Nāgas, Siddhas, Churanas, Guhyakas (Yakṣas), Vidyādharas, and among men many a Vaisya, Śūdra, women, low born people, men in whom the Rajas and Tamās are predominant have in age after age reached my lotus feet. For example, Vjitrāsura, Prahlada, Vṛṣa-paravā, Vālī Vāna, Maja Vibhīṣana, Sngriya, Hanumān, Jambuvān, the bear, the elephant, the leader of his herd, Jitāyā, the eagle, the banyā (the potty shopkeeper), the butcher, the wives of the priests and many others. They were not learned in the Vedas, nor did they attend learned professors, they had not observed religious vows nor practised penances. They attracted me by their association with the good (saints) — AI 12 1-7 (Sri Kṛṣṇa)

Note—1. Satwa, Rajas, Tamas are the qualities of Harmony, Activity, and Inertness, of which every form of matter is constituted. The difference in degree of the qualities being the cause of variety of the material phenomena in the universe.

2(a) Vritra in the Purāṇas is an Asura, killed by Indra, hence one of the many names of the later is वृत्रहन्. In the Rig Veda, वृत्र signifies, at one place, darkness; at another the clouds whom the Thunderer (Indra) scatters. The reference to Vritra is met with in ancient and medieval Sanskrit literature. See Bhāgavata, 6th Skandha, 10th Adhyāya.

The name "Vere-thinghwa" occurring in the Zoroastrian scriptures is exceedingly suggestive. *Vide* "Aryan Witness" p. 47.

(b) Pinhlāda's story is too well-known to require mention.

(c) Vṛṣaparivā was a Dāitya, see Mahābhārata, I. 67. 16.

(d) Vālī, another Asura whom Viṣṇu overpowered in his incarnation of Vāmana. The Vāmana Purāṇa, the Agripurāṇa, the Bhāgavata Purāṇa deal with the story. The allusion to Viṣṇu taking three steps occurs in the Rig Veda (*Vide* Ashṭaka I, 2 Adhyāya, 7 Varga). It is interesting how these Purāṇika stories have developed from the Vedic inception.

(e) Vāna, the Asura. For an account of his fight with Kṛṣṇa, (*vide* Bhāgavata, 10th Skandha, 63rd Adhyāya.)

(f) Maya—He was a Dānava. He was the architect of the Dāityas. He built the Palace and Hall of Yudhiṣṭhira in which was performed the celebrated Rājāsūya Yajña the coronation ceremonies of that great king. The ruins of Indraprastha (the name still survives in the corrupt modern Indrapat) are still visible near modern Delhi. The recent Coronation Durbar of King George V of the United Kingdom of Great Britain and Ireland and Emperor of Hindusthān, which was celebrated with a pomp unequalled by any coronation that has gone before in that capital city built by Maya and rebuilt in after ages many a time by Pāthān and Mogul Emperors brings back to memory the first coronation in the new-built city some five thousand years ago, according to Hindu calculations. A whole book in the Encyclopedic Mahābhārata is set apart for narrating what took place in that coronation. It is called the Subhā Parva. The present translation of the metropolis from Calcutta to Delhi after the latter had fallen into second-rate importance as a Provincial town, the mere head quarter of a Commissioner of a Division of the province of the Punjab, shows what turn of good fortune takes place in the life of a town as in the life of a man. Believers in astrology would put this tenacity of good fortune not forsaking Delhi to the influence of the good star at the moment (मुहूर्त) of laying down its foundation by Maya Dānava. But it seems that Maya was not only the name of an individual but of a tribe. For a Maya is said to have built the three mythological towns called "Tripura" where dwelt the Tripurāsura and which were burnt to ashes by Mahadeva for the sake of the Devas, a Maya was the father of Mandodari, the wife of Rāvana, the Rākṣas King of Lankā. The Rākṣasas and Dānavas were allied tribes, inter marriage being carried among them. When expelled from the land of the Aryans, the Dāityas and Dānavas are represented to go back and to refuge in Pātālā. (*Vide* Sūpta Sati-Chandī of the Markandeya Purāṇa). This Pātālā is an undefined region but may mean America which in very ancient times might have been connected by land with the Indian continent. For in the narratives of old America as collected by European scholars mention is made of a tribe of Mayas residing in Peru and Mexico. That there was civilization in these

latter countries find evidence in architectural finds excavated by archaeologists. Architectural skill and speciality was the characteristic of Maya or the Mayas. And their services to Aryan kings in India in the construction of their cities, palaces and halls find mention in the Purāṇas and ancient epics.

Weber, the veteran German Sanskritist, identifies the Aśvā Maya of the *Sūrya Siddhānta* with Ptolemy. All these suppositions go to show that the Mayas were foreigners. May not they be (?) Phoenicians, as their name occurs in Western Asia also?

ततो दु संगमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।

क्षत एवास्य छिदन्ति मनोव्यासगमुक्तिभिः ॥ ५७ ॥

(११ । २६ । २६ श्रीकृष्णः)

एव सत्सगमभिदूय प्रसगादसत्सग निन्दन्नुपसहरति चतुर्थिं तत इत्यादिभिः । मनो व्यासग भक्तिप्रतिवधिकां वासना उक्तिभिः भक्तिमहिमाप्रतिपादकैर्वचनैः ॥ ५७ ॥

57 Therefore should the wise leave intercourse with the wicked and make friendship with the good. It is the saints that can remove the tendencies of the mind hostile to Bhakti by their words in the praise of devotion to God — XI 26 26 (Sri Kṛiṣṇa)

यदसद्भिः पथि पुन शिशनोदरकृतोदमै ।

आस्थितो रमते जतुस्तमो विशति पूर्ववत् ॥ ५८ ॥

सत्य शौचं दयामौन्यं बुद्धिं श्रोत्रीर्यश क्षमा ।

शमो दमो भगश्चेति सत्सगादराति स क्षयम् ॥ ५९ ॥

तेष्वशास्त्रेषु मूढेषु योऽपि त्क्रोडासृगेषु च ।

स गन्तुं कुर्याच्छ्रोत्र्येषु खडितात्मस्त्वसाधुषु ॥ ६० ॥

(३ । ३१ । ३२—३४ श्रीकृष्णः)

असन्नि सद् तेषां पथि आस्थितो विषयेषु रमते तमो विशति सत्सग । सत्यादियुक्तोऽपि नासत्सग कुर्यात् ॥ ५८ ॥

यत सत्यमिति । भगो भाग्यम् । येषामसत्ता समात् ॥ ५९ ॥

अशास्त्रेषु क्रोधादिवशेषु योऽपि त्क्रोडासृगेषु शोच्येषु पापबुद्धिषु । खडितात्मसु देहभिमानीषु सर्वं चैतत्प्रत्येकमसाधुलक्षणं नारतम्येन क्षेयम् ॥ ६० ॥

58 60 If one becomes associated with worldly men addicted to sexual pleasures and the pleasures of the palate then he enters the darkness of the nether worlds. Truth, purity, compassion, restraint on speech, understanding, modesty, prosperity, repentance, forgiveness, tranquillity, restraint of the senses and good fortune undergo decline by association with the wicked. One should have no

intercourse with those who are marked by disquietude and ignorance, who are the sports of female wiles, who cherish sinful thoughts, who subordinate their soul to their body—III. 34. 32. (Śrī Kṛiṣṇa).

यथोपप्रयसाख्य भगवन्तं विभावसुम् ॥

शीताद्भयं* तमोप्येति साधून्संसेवतस्तथा ॥ ६१ ॥

निमज्जोन्मज्जतां घोरे भवाब्धौ परमायनम् ।

संतो ब्रह्मविदः शान्ता नौर्द्ध्वेवाप्सु सज्जताम् ॥ ६२ ॥

अन्नं हि प्राणिनां प्राणः आर्तानां शरणं त्वहम् ।

धर्मो वित्तं नृणां प्रेत्य संतोऽर्वाग्विभ्यतोऽरणम् ॥ ६३ ॥

सन्तो दिशन्त चक्षूषि बहिरर्कः समुत्थितः ।

देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥ ६४ ॥

(११।२६।३१—३४ श्रीकृष्णः)

एवं प्रसंगादसत्संगं निन्दित्वा सतामुपदेशापेक्षापि तथा नास्ति केवलं तत्सन्निधिरेव तारयतोत्याह यथेति । विभावसुमग्निं सेवमानस्य अप्येति नश्यति तथा कर्मादिजाड्यं आगामिसंसारभयं तन्मूढमज्ञानं च भक्तिं प्राप्य नश्यतीत्यर्थः ॥ ६१ ॥

किं बहुना निमज्जोन्मज्जने संत एव दृढा नौरित्यत आह निमज्जोन्मज्जतामिति निमज्जोन्मज्जतां उच्चावचयोर्नोर्गच्छतां परमायनं परमाश्रयम् ॥ ६२ ॥

एवमुक्तं प्रकरणार्थं भगवद्वचनेनोपसंहरति द्वाभ्याम् । अन्नमिति । यथा अन्नमेव प्राणःजीवनं अहमेव यथाशरणं धर्ममेव यथा प्रेत्य परलोके वित्तन्तथा संत एव अर्वाक्संसारे पतनाद्विभ्यतः पुंसः अरणं शरणम् ॥ ६३ ॥

किं च सन्त इति । चक्षूषि दुर्लभानि स्थूलसूक्ष्ममद्भक्तिकर्त्तव्यना ज्ञानानि दिशन्ति उपदिशन्ति मत्तः । अर्कः पुनः सम्यगुत्थितोपि वहिः स्थूलघटादिज्ञानं जनयतीत्यर्थः । तस्मात्तत्सेवैव भगवद्भक्तिप्राप्तौ मूलं कारणमिति ॥ ६४ ॥

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपाकरन्दविन्दुप्रोन्मीलितविवेकतैरभुक्त परमहंस

विष्णुपुरीग्रन्थितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्ति-

रत्नावल्यां द्वितीयं विरचनम् ॥

61-64. Just as cold, fear and darkness depart from him who approaches fire-god (the giver of heat and light) so does spiritual weakness, fear of worldliness and ignorance depart from him who keeps himself near to the saints.

* शीतं भयमिति पाठान्तरम् ।

Just as the strong built ship is the place of security to the drowning man who is struggling in water, so are the saints, serene in their knowledge of Brahma, the refuge of those who are struggling in the troubled waters of the ocean of life. Food is the life of the living. I am the refuge of the distressed. Virtuous acts are the wealth that will serve after death. The saints are the refuge of those who are apprehensive of their fall into the depths of worldliness. The saints impart the vision to discern our duties. The sun when high above the horizon, helps us to see only onward things. The saints are friends and veritable gods. They are the very souls of men. Verily they are my own Self—XI 26 31-34 (Sri Krishna)

Here ends the Second String of the Necklace of Devotion

THE THIRD STRING OF THE NECKLACE OF DEVOTION

[Note — This section treats of the details of the path of devotion]

अथ तृतीय विरचनम् ॥

१ वरुण कीर्तनं विष्णो स्मरणं पादसेवनम् ।

अर्चनं वदनं दास्यं सख्यमात्मनिवेदनम् ॥ १ ॥

इति पुंसां पिता विष्णो भक्तिश्चेन्नवलक्षणा ।

क्रियते भगवत्यद्वा तन्मन्येधीतमुत्तमम् ॥ २ ॥

(७।५।२३—२४ प्रह्लादः)

अथ भक्तेर्विशेषान् वक्तुं विचरणमारभते । तत्र नवविधानां भक्तोक्त्या प्राधान्यमभिप्रेक्ष्य ता एव दर्शयितुं प्रथमं प्रह्लादवचनमाह इत्याम् । अवलम्बितम् । अत्र तन्नामादिशब्दानां परोक्तानां वा श्रोत्रेण ग्रहणं । कीर्तनं तेषां स्वयं उच्चारणम् । स्मरणं तन्नामरूपादीनाम् मनसा चिन्तनम् । पादसेवनं परिचर्याप्रतिमादौ साधारणम् । अर्चनं पूजा जलादिषु वदनं दण्डवत्प्रणामादिसर्वाङ्गैरभिवादनं वा । दास्यं कर्मापणम् । सख्यं तद्विश्वासादि । आत्मनिवेदनं देहसमर्पणम् । यथा विक्रीतस्य गवाश्वादेर्भरणपालनादिचिन्ता न क्रियते तथा देहं तस्मै समर्प्य तर्हि तावज्जनमिति ॥ १ ॥

इति नवलक्षणानि यस्यां सा । अद्वा साक्षात्सेन चेत् भगवद्भक्तिं क्रियते सा * चार्पिता सेतो ननु कृता पश्चादप्येते तदुत्तममधीतं मन्ये न त्वस्मागुरोरेधीतं शिक्षितं वा तथाविधं किंचिदस्तीति भावः ॥ २ ॥

* यदीतेन चेत् भगवति भक्तिं क्रियेत सा चार्पितैव सती यदि क्रियेत ननु कृता सती परवा दप्येते इति पाठान्तरम् ।

1-2. The following are the nine varieties in the path of devotion. (1) The hearing of the praise of the All-pervading Supreme Being Viṣṇu ; (2) The chanting of his praise ; (3) The remembering Him in meditation ; (4) His personal service, i.e., to his symbolic image ; (5) His worship performed by the offerings of water, flowers, fruits, &c. (6) His salutation ; (7) Placing oneself at His disposal ; (8) His friendship, i.e., placing full trust in Him as in a friend ; (9) Consecration of self to Him. If one applies himself with this nine-fold devotion to Viṣṇu, having learnt it from his teacher, I consider it as the best lesson he has received from master.—VII. 5. 23-24 (Pahlāda).

स वै मनः कृष्ण पदारविंदयेर्वचांसि वैकुण्ठगुणानुवर्णने ।
 करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युत सत्कथोदये ॥ ३ ॥
 मुकुन्दलिंगालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शसङ्गमम् ।
 घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥ ४ ॥
 पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।
 कामं च दास्ये नतु कामकाम्यया यथोत्तमश्लोकजनाश्रया मतिः ॥ ५ ॥

(६ । ४ । १८—२० शुक्रः)

अत्र शिष्टाचारोपेवमिति शुक्रकवचनेनाह त्रिभिः । स वै मन इत्यादिभिः । श्रुतिः श्रोत्रं अच्युतस्य सत्कथानामुदये श्रवणे चकारेति सर्वत्रान्वयः ॥ ३ ॥

तथा मुकुन्देति । मुकुन्दस्य लिंगानामालयानि स्थानानि तेषां दर्शनम् । दृशौ नेत्रे श्रीमत्तुलस्याः तत्पादरसांजनेन यत्सौरभं तस्मिन् । तदर्पिते तस्मै निवेदितान्नादौ ॥ ४ ॥

किं च * पादौ हरेरिति । कामं स्रक्चन्दनादिसेवां च दास्ये निमित्ते तत्प्रसाद-स्वीकाराय न तु काम्यया विषयेच्छया । कथंचकार उत्तमश्लोकजनाश्रया मतिः यथा भवेत्तथा । अनेन तद्भक्तेषु परमभावं प्राप्त इति स्फुटीकृतम् ।

अत्र मन्दिरमार्जनादिकं तस्योपेक्षानर्हत्वं प्रसंगादुक्तम् ॥ ५ ॥

3-5. He (King Rīsabha) placed his mind on the lotus feet of Viṣṇu, applied his hands to the cleansing and adorning the temple, his ears to the hearing of the good words concerning Him. He used his eyes to see the symbolic image of Viṣṇu in the many temples of His worship. He brought himself into contact with the body of His votaries while attending to their personal comforts. He used his organ of smell in enjoying the fragrance of the lotus of His feet. He used his palate in tasting the leaves of the sacred *Tulasī*. He used his feet in walking to the temples of Viṣṇu. He used his head in bowing to the feet of Hṛṣīkeśa. He enjoyed the pleasures of wearing garlands and the anointment with sandal paste more to receive the leavings of his Deity than to derive personal pleasures.—IX 4 18-20 (Śuka).

* तत्पादसरोजेनेति पाठान्तरम् ।

श्रवणं कीर्तनं चास्य स्मरणं महता यते ।

सेवेज्यावनतिर्दास्य सख्यमात्मसमर्पणाम् ॥ ६ ॥

(७।११।११ नारद)

श्रवणादिकमेव प्राधान्येन विवक्षितमित्यभिप्रेत्याह श्रवणमिति । इज्या पूजा । एतत्सर्वं कर्तव्यमिति शेष ॥ ६ ॥

6 Hearing, praising, remembering, serving, sacrificing, bowing, obedience, friendship, consecration of the body are the nine forms of devotion to the Lord —VII 11 11 (Nārada)

श्रुतं सकीर्तितो ध्यात पूजितश्चादृतोऽपि वा ।

नृणां धुनोति भगवान् हृत्स्थो जन्मायुताशुभम् ॥ ७ ॥

(१२।३।४६ शुक्र)

एषां फलमाह श्रुत इति । अयुतपदमुपलक्षणं द्रष्टव्यं । वा शब्दात् श्रवणादीनां प्रत्येकं पापनाशे सामर्थ्यं दर्शितम् ॥ ७ ॥

7 The Lord who dwells in the heart, expels the sins of myriads of past lives of the man that hears His praise, sings His glories, remembers, worships and honours Him —XII 3 46 (Suka)

शृण्वन्ति गायन्ति गृण्यन्त्यभीक्ष्ण्यश्च स्मरन्ति नदन्ति तवेहिनं जनाः ।

तएव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदावुजम् ॥ ८ ॥

(१।८।३६ कुन्ती)

पदं पापे नष्टे यद्भवति तदाह । शृण्वतीति । ईदृशं लीलां नन्दति अन्यैः कीर्त्यमानमभिनन्दन्ति ये जनाः तावकं त्वदीयं पदावुजम् त एव पश्यन्त्येव अचिरेणैवेति च सर्वत्राधारणम् । कीदृशं भवप्रवाहस्य उपरमो यस्मात् तत् ॥ ८ ॥

8 Thy votaries constantly hear, sing, pray, remember rejoice in thy deeds of glory Speedily do they get the sight of thy lotus feet from which will result the stopping of the flow of the stream of re incarnations —I 8 36 (Kuntī)

अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।

मनः स्मरेताऽसुपतेर्गुणानां गृणीतवाक् कर्म करोतु कायः ॥ ९ ॥

(६।११।२४ वृत्र)

किं च श्रवणपराणां सत्सारोऽपि न दुःखायेति वृत्रवाक्येनाह । अहमिति । तव पादावेवैकं मूलं आश्रयो येषां दासानां अनुदासो दासदासः भूयः पुनः पुनर्भवितास्मि भविष्यामि भवेयमिति प्रार्थना । असुपतेः प्राणनाथस्य तव गुणानां गुणान्मम मनः स्मरन्तु वागपि तानेव कीर्तयन्तु । कायस्तवैव कर्म करोतु ॥ ९ ॥

9. Let me again and again be the slave of the votaries who serve His lotus feet. Let my mind dwell upon the excellences of the Lord. Let my speech praise Him and let my body perform His personal services.—VI. 11. 24 (Vṛitā.)

अशेषसंकलेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।

कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा ॥ १० ॥

(३।७।१४ मैत्रेयः)

ननु सांसारिकं दुःखम् । तस्यापि संभाव्यन एव नेति कैमुतिकन्यायेनाह । अशेषेति । अशेषाणां पेहिङ्गामुष्मिकानां क्लेशानां शमं नाशं । आत्मनि लब्धा मनसि उत्पन्ना तत्सेवा रतिः क्लेशं हरतीति किं वक्तव्यम् ॥ १० ॥

10 The listening to the narration of the many virtues of Mūrāri (Kṛiṣṇa) removes the innumerable evils of life. Much more would the love for the fragrance of thy lotus face engendered in the heart dispel life's miseries.—III. 7. 14. (Maitreya)

नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।

स्यात्संभ्रमोन्तकालेपि रुमरतां तत्पदांबुजम् ॥ ११ ॥

(१।१२।४ सूतः)

अत्रापि कैमुतिकन्यायेनाह नोत्तमश्लोकेति । उत्तमश्लोकस्य वार्ता कीर्तनं येषां तेषां संभ्रमः भयं उद्वेगो वा अंतकाले मरणकालेपि न भवति किं पुनः स्वस्थतायाम् ॥ ११ ॥

11. They who sing His glorious deeds, or hear them or cherish in their hearts the lotus feet of the Lord are not overcome by fear even at the moment of death.—I. 18. 4 (Sūta).

मर्त्यस्तथाननुसवमेधि तथा मुकुंदश्रीमत्कथाश्रवणवर्णन-
चिंतयेति । तद्धाम दुस्त्यजकृतान्तजवापवर्गं ग्रामाद्वनं क्षिति-
भुजापि ययुर्यदर्थः ॥ १२ ॥

(१०।६०।५० शुकः)

एवं जीवन्मुक्तिपरममुक्तो फले अभिधाय फनांतरमप्याह । मर्त्य इति । श्रीमत्याः कथायाः श्रवणं कीर्तनं युक्त्या चिंतया वर्धितया अनुवृत्त्या तन्निष्ठत्वेन तस्य धाम लोकमेति लोकत्रयेपि कालानाकलितस्त्वमित्याह दुस्त्यजेति । दुर्लभपुह्वयार्थत्वमाह । ग्रामादिति ॥ १२ ॥

12. By dwelling with ever increasing ardour on the auspicious narratives of the glories of the Lord men find abode where He dwells, hearing and singing His praise. They conquer Death who is invincible by others and they attain Mokṣa. Even monarchs have left their homes and betaken to woods (freeing themselves from the tangle of worldly life and giving themselves wholly to devotion).—X. 90. 50 (Śuka).

यानीह विश्वविलयोद्भववृत्तिहेतुकर्मण्यनंतविषयाणि हरि-
श्चकार । यस्तु त्वग गायति शृणोत्यनुमोदते वा भक्तिर्मवेद्भगवति
ह्यपवर्गमार्गं ॥ १३ ॥

(१० । ६६ । ४५ शुका)

किंचास्तु अवणादितदनुमोदनमपि तत्तुल्यमित्याह शुकाप्येन । यानीहेति ।
वृत्ति स्थिति विलयादिहेतुनिकर्माणि । अनंतविषयाणि विचित्राणीत्यर्थ । अंग हे परीक्षित्
तस्यैव भक्तिर्मवति अपवर्गस्यमार्गोऽप्रापके तस्मात्साधूक्त न तेषां ससारदुःखमिति ॥ १३ ॥

13 Numberless are His glorious acts in connection with the creation,
preservation and destruction of the universe They who, O good King (Pariksit)
sing, hear, or take delight in His glorious deeds, bogot in their hearts devotion
and this devotion leads to their Mokṣa—A 69 45 (Suka)

काम भव स्ववृजिनैर्निरयेषु न स्याञ्चेतोऽलिवदादि नु ते पदयो
रमेत । वाचस्तु नस्तुलसि वदादि तेऽग्निशोभा पूर्येत ते गुणगणैर्यदि
कर्णरध्र ॥ १४ ॥

(३ । १५ । ४६ कुमार)

पद्य अवणादिपराणां निरयादियातनापि नोद्देगायेति । अतएव क्षान्तिभिरपि प्रार्थ्य
मानत्वात् क्षान्तादिभ्योपि अवणादिकमुत्कृष्टमिति सनकादिचाप्येनाह काममिति । हे भग-
वन्नि त पूर्वमास्माकं वृजिनं नामवत् । इदानीं सर्गाण्यपि जातानि । यतस्त्वङ्गकौ शतौ ।
अतस्ते स्ववृजिनैर्निरयतुल्येषु शकटादिषु नरदेष्टेव वा कामं गोस्माकं भवो जन्म
स्यात् । त्विति वितर्कं यदि नु न चेतस्ते पदयो रमेत । अतिथया कटकैराधिष्ठमानोपि
पुष्पेषु रमते तद्वद्विज्ञानविगणय्य यदि रमेत अद्रिभ्यां शोभा यासा यथा च तुलसी
स्वगुणनैरपेक्ष्येण त्वद्विस्रसद्येनैव शोभते तथा यदि नो वाच शोभेत् यदि च ते
गुणगणैः पूर्येत कर्णरध्र इत्यल्पस्य पूरणमिदं वाचकरीत्या प्रार्थयते । अयं गूढोभिप्राय
कर्णरध्रस्याकाशत्वात् गुणगणानां च अमूर्तत्वात् कदाचित् पूरणम् अतो नित्यमेव अवण
फलियतीति ॥ १४ ॥

14 What does it matter that we are doomed to be reincarnated or cast in
hell for our iniquities, if only our heart feels joy in the lotus feet as does the
bee take delight in the lotus, if our speech acquires sweetness in being used in
thy praise just as the Tulasi leaf gains in loveliness by coming in contact with
thy feet, if only our ears be filled with the sounds of thy many good qualities?
—III 15 49 (Kumāra)

मनसो वृत्तयो न स्य कृष्णपादाम्बुजाश्रया ।

वाचोभिधायिनीर्नर्ना कायस्तत्प्रह्वनादिषु ॥ १५ ॥

(१० । ४७ । ६६ नन्दादयः)

अतएव विश्वे अवणादिकमेव प्रार्थयन् इति नरस्य वचनेनाह । मनस इति । नाम्ना
अभिधायिनीः अभिधायिन्यः तत्परा ॥ १५ ॥

15. Let our thoughts be fixed on the lotus feet of Kṛiṣṇa; let our speech repeat His name, and let our body bow down in salutation.—X. 47. 66 (Nanda).

गृणतां शृण्वतां वीर्यायुद्धदामानि हरेर्मुहुः ।

यथा सुजातया भक्त्या शुद्धयेन्नाम्ना व्रतादिभिः ॥ १६ ॥

(६ । ३ । ३२ यमः)

नन्वेवमपि भगवान् हृत्स्थो जन्मायुनाशुभं भुनोतु तथापि न श्रवणादीनामसाधारणम् । व्रतादिनापि शुद्धिश्रवणाज्ज्ञेत्याह । गृणतामिति । सुजातया शुद्धया भक्त्या कीर्तनादिरूपयैव यथा आत्मा मनः शुद्ध्यति तथा व्रतादिना न ॥ १६ ॥

16. The soul is not so well purified by observing religious vows as by devotion developed by constantly hearing and singing the glorious deeds of Hari.—IV. 3. 32 (Yama).

यथा यथात्मा परिमृज्यते सौ सत्पुण्यगाथाश्रवणाभिधानैः ॥

तथा तथा पश्यति तत्त्वसूक्ष्मं चक्षुर्यथैवांजनसं प्रयुक्तम् ॥ १७ ॥

(११ । १४ । २८ श्री कृष्णः)

मनः शुद्धिफलमाह भगवद्वाक्येन । यथायथेति । आत्मा चित्तं परिमृज्यते शोध्यते-
वस्तुमत् स्वरूपं दिव्यांजनेन संप्रयुक्तं चक्षुः यथा सूक्ष्मं वसरेखादिपश्यति ॥ १७ ॥

17. The more is one's soul purified by hearing and singing glorios the greater becomes the power of his mind. He can ken minute objects with his mental vision. Just as the physical eye acquires greater power by the application of collyrium —XI. 14. 28 (Śrī Kṛiṣṇa).

शृण्वतः श्रद्धया नित्यं गृणतश्च विचेष्टितम् ।

कालेन नातिदीर्घेण भगवान् विशते हृदि ॥ १८ ॥

(२ । ८ । ४ परीक्षित)

यथा यथा तथा तथेत्येवं फलाव्यभिचारं वदता सद्यः फलत्वमुक्तं स्पष्टयति परीक्षित्वावचनेन शृण्वत इति । नातिदीर्घेण खल्वेन । विशते प्रकाशन इत्यर्थः । एवंचोपायान्तरेभ्योऽप्येषामुत्कर्षो ॥ १८ ॥

18. The Lord enters heart of him in no time who daily hears in firm faith His praise or who sings His glories.—II. 8. 4 (Parīkṣit)

संकोत्यमानो भगवाननंतः श्रुतानुभावो व्यसनं हि पुंसाम् ।

प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोर्कोभ्रमिवातिवातः ॥ १९ ॥

(१२ । १२ । ४८ सूतः)

एतत्फलमाह सकीर्त्यमान इति सूत शौनक प्रति द्वादशे इत्यर्थः । चित्तं प्रविश्य अशेषं व्यसनं दुःखं तदपि सवासनं धुनोति नाशयति यद्योदितोर्कं तमोधकार इति प्रकाशसन्निधिमात्रे दृष्टात् व्यापारे तु अतिवातं प्रयत्नो वायुः अन्नं मधमिवेति ॥१६॥

19 The Lord Ananta (Endless) whose might is known to all, enters the heart of his devotees and drives away their miseries as He is praised in song by them Just as the sun drives away darkness and strong wind drives away clouds —XII 12 48 (Sūta)

तस्माद्भारत सर्वात्मा भगवान् हरिरीश्वर ।

श्रोतव्यं कीर्तितव्यश्च स्मर्तव्यश्चेच्छ्रुताभयम् ॥ २० ॥

(२।१।५ शुकः)

अन्यथा तु व्यसनशान्तिर्नास्तीत्याशयेन पुरुषार्थान्तरे हेतुत्वमप्येषां शुकवाक्येनाह भारतेति हे भारत परोक्तिं अयं सवतो व्यसनशान्तिं इच्छता पुरुषेण ॥२०॥

20 For this reason, O Parikṣit, the Lord Hari, the Soul of all, should be made the subject of narratives to be praised and heard by men who desire the end of their miseries —II 1 5 (Śukra)

या निर्वृतिस्तनुभृता तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् । सा ब्रह्मणि स्वमहिमन्यपि नाथमाभूत्, कित्वन्तकासिलुलितात्पतता विमानात् ॥२१॥

(४।६।१० ध्रुवाः)

वस्तुतस्तु मोक्षादपि अवयवसुखं गरीय इति सूत पुरुषार्थत्वमेषां युक्तमिति । निर्वृतिः सुखं । भवज्जनैः कथ्यमानायास्त्वत् कथाया । अश्रयेन । स्वमहिमनि स्वरूपभूते ब्रह्मणि मोक्षावस्थायामपीत्यर्थः । सा निर्वृत्तिर्माभूत् न भवति यदि तदा अन्तकः काल एवासि स्वप्नस्तेन लुलितात् उपद्रुतात् विमानात् स्वर्गादेः पतता जनानां तत्सुखं न भवतीति किं वाच्यमिति ॥२१॥

21 The bliss which men enjoy from the meditation of thy lotus feet or from hearing the praise of thy glories—that bliss may not be attained by the realization of Brahman Much less can that bliss be enjoyed by those who are flung down from the celestial cars which are cast down in their aerial passage by the swords of the Destroyer —IV 9 10 (Dhruva)

Note —Such mortals as have elevated themselves to the position of celestials are subject to fall from their high places in the course of time Because their elevation from humanity to god head is limited by time Whereas the happiness of votaries of Hari who cherish no self seeking interests is everlasting

शृण्वन्सुभद्राणि रथागपाणेर्जन्मानि कर्माणि च यानि लोके ।

गीतानि नामानि तदर्थकानि गायन् विलज्जोविचरेदसग ॥ २२ ॥

(११।२।३६ कविः)

अतएवान्न लज्जादिकं न कर्तव्यमित्याह शृण्वन्निति । सुभद्राणि यथांसि जन्मादीनि वा सुभद्राण्युत्कृष्टानि तदर्थकानि जन्मादिविषयानि गीतानि नामानि तदर्थकानि जन्माद्यनुबद्धानि वासुदेवकंसारीत्यादीनि गायन् शृण्वंश्च विचरेत् व्यवहरेत् यथासुखं तिष्ठेदित्यर्थः । स च विलज्जोऽसंगः श्रमयश्च सन्नित्यादि द्रष्टव्यम् ॥ २२ ॥

22. Hearing the auspicious deeds which the Disc-holder (Hari) has performed in His various incarnations and chanting His names which are significant of his heroic achievements, let the devotee move about unattached (to earthly objects).—XI. 2. 39. (Kavi).

न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु ।

कुर्वन्ति सात्वतां भर्तु र्यातुधानश्च तत्रहि ॥ २३ ॥

(१०।६।३ शुकः)

व्यतिरेके निंदामाह न यत्रेति यत्र गृहे सात्वतां भर्तुः श्रवणादीनि न संति तत्र यातुधान्यः राक्षस्यः चकारादन्येपि विघ्नहेतवः स्वकर्मसु कुर्वन्ति प्रभवन्तीत्यर्थः ॥ २३ ॥

23. Where there is no hearing of the sacred narratives of the Lord of the Sâtvas there the demonesses prevail in their career of mischief—X. 6. 3 (Suka).

जिह्वा न वक्ति भगवद्गुणानामधैयं चेतश्च न स्मरति तच्चरणारविंदम् । कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान्ः ॥ २४ ॥

(६।३।२६ यमः)

एवं च न केवलमेतन्मात्रं विन्दु परलोकेपि भयमिति यमवचनेनाह । जिह्वेति । येषां जिह्वां येषां मनः येषां शिरश्च एकदापीति सर्वत्रान्वेति अकृत्यानि विष्णुकृत्यानि पूजादीनि यैस्तानानयध्वं नरकायेति शेषः । कीर्तनादियरास्तु न द्रष्टव्या इति भावः ॥ २४ ॥

24. Bring those whose tongue does not utter the virtues of the Lord, whose hearts are not fixed on His lotus feet, whose heads do not even for once bow to Krishna and also those who did not perform their worship to Visnu.—VI. 5. 29 (Yama)

विलेवतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपृष्ठे नरस्य ।

जिह्वा सती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः ॥ २५ ॥

भारः परं पट्टकिरीटजुष्टमप्युत्तमांगं न नमेन्मुकुन्दम् ।

शावौ करौ नो कुरुतः सपर्यां हरेर्लसत्कांचनकंकणौ वा ॥ २६ ॥

वर्हायिते ते नयने नराणां लिंगानि विष्णोर्न निरीक्षितौ ये ।

पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ॥ २७ ॥

जीवन् शब्दो भागवताग्निर्येण न जातु मर्त्योभिलभेत यस्तु ।
श्रीविष्णुपदामनुजस्तुलस्याः श्वसन् शब्दो यस्तु न वेद गन्धमा ॥२८॥

(२ । ३ । २०—२३ शौनक)

किं च भ्रष्टादिविमुखस्य देहैन्द्रियादिसर्वं व्यर्थमित्याह शौनकाक्येन चतुर्भिः ।
विलेवतेति । घतेति खेदे न शृण्वत अशृण्वत नरस्य कर्णपुटे ते विले दृयारधे
नचिदुपगायति तस्य जिह्वा असती दुष्टा दुर्दुरो मेरु तज्जिह्वेव । यद्वा स्वाध्यायं दादुरिका
मेकीवेत्यर्थः । यद्वा हृषोकेन न वदतीति असतो व्यभिचारिणी । उरुमिर्गो यत
इत्युक्त्यागो भगवान् तस्य गाथालौकिक्यपि घाता ॥ २५ ॥

किंच भार परमिति । पट्टवस्त्रोष्णीपेणकिरीटेन जुष्टमपि शिर उच्चमांग यदि मुकुन्द
न नमेत् तर्हि केवल भार एव । शब्दो मृतकस्तत्करतुल्यौ । लसतो काचनककण्ठे ययो वा
शब्दोऽप्यर्थः ॥ २६ ॥

किंच घर्हायितेति । ये नयने विष्णोर्लिंगानि श्रीजगन्नाथादिमूर्तान्न निरोक्षत न निरोक्षते
ते घर्हायिते मयूरपिच्छतुल्ये । तौ पादौ ब्रह्मवज्जन्म भजेत इति तथा वृक्षमूलतुल्यादित्यर्थः
अतएव शरीरकाण्डस्य वृक्षत्वारोपेणेन अवस्तुधिया काष्ठमयत्वं दर्शितम् ॥ २७ ॥

किंच जीवन् शब्देति । नामिलमेत अभितानस्पृशेत् न धारयेत् श्रीविष्णुपदलम्बाया
तुलस्यामनुजो मनुष्य गन्ध न वेद न जिघ्रति प्रसगाञ्चावघ्राय नामिनदेदित्यर्थः । न
केवलमेतानि धर्मानि किंतु असद्विषयत्वात् प्रतिकूलान्यपीति भावः ॥ २८ ॥

25-28 The ears of those who do not listen to the glorious ools of the mighty Lord are mere holes (in their head) The wroked tongue that does not sing the hymns of the Lord who is glorified by all is like that of a croaking frog The head, the highest limb of the human body, adorned it may be with a silk dress or a jewelled crown, is a mere burden, if it does not bow down to the Saviour The hands, adorned though they be with gold bracelets, are lifeless like those of a corpse, that do not engage in the service of worship of Hari The eyes that do not look at the symbols of Vishnu are like the spangles of the peacock's feathers The legs that do not walk to the shrines of the Lord are like the trunk of a tree That man is a mere breathing corpse who never places the dust of the lotus feet of the Lord on his head, or who does not inhale the fragrance of the Tulasi leaf that had come in contact with the feet of Vishnu—III 3 20 23 (Sannaka).

सा वाग्यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद्वसंत स्थिरजगमेषु शृणोति तत्तत्पुण्यकथा स कर्णः ॥ २९ ॥
शिरस्तु तस्योभयाल्लगमानमेतत्तदेव यत्पश्यति तद्वि चक्षुः ।
अंगानि विष्णो रथतज्जनाना पादोदक यानि भजन्ति नित्यम् ॥३०॥
(१० । ८० । ३—४ परीक्षित)

कथं तर्हि सार्थकानीत्याह । सावाभ्यतेति । या वाक् तस्य कृष्णस्य गुणान् गृणीते यौ तत्कर्मकरी तौ करौ सार्थकाविति सर्वत्र बोद्धव्यम् । यन्मनः स्थिरजंगमेषु वसंतं स्मरेत् तन्मनः । यस्तस्य पुण्यकथाः शृणोति स कर्ण इति ॥ २९ ॥

अपि च शिर इति यत्तु शिरः उभयलिङ्गं भक्तरूपं प्रतिमादिरूपं च आ नमेत्तदेव उभयलिङ्गं यत् पश्यति तदेव चक्षुर्यानि अङ्गानि विष्णोः पादोदकं अथवा तज्जनानां पादोदकं नित्यमेव भजति ॥ ३० ॥

29-30. That is a blessed tongue which is employed in the praising of the good qualities of the Lord. Those are blessed hands which are employed in His service That is the blessed mind which is employed in meditation on Him who dwells in all moveable and immovable objects. That is the blessed ear that is employed in hearing the glorious acts of the Lord which sanctify the soul. That is the blessed head which bows down to his two-folds symbols—His images and His devotees. That is the blessed eye that eagerly looks at them. Those are the blessed limbs which purify themselves with sacred water with which the feet of Viṣṇu or of His devotees have been washed—X. 80. 3-4 (Pāṇikṣit).

एकान्तलाभ वचसोनुपुंसां सुश्लोकमौलेर्गुणवादमाहुः ।

श्रुतेश्च विद्वद्भिरुपाकृतायां कथासुधायां मभिसंप्रयोगम् ॥ ३१ ॥
(३।६।३३ मैत्रेयः)

किं च एकान्तलाभमिति । सुश्लोकमौलेः पुण्ययशसः शिरोभूतस्य मुकुटभूतस्य वा गुणवादं गुणादिकीर्तनं वचसः एकान्तलाभं परमं लाभमाहुस्तस्य कथा सुधायामभिसंप्रयोगं विनियोगं श्रुतेश्च लाभमाहुः । उपाकृतायां कथ्यमानायाम् ॥ ३१ ॥

13. It is the greatest gain that human speech can acquire if it gives utterance to the virtues of the Highest Being which ought to be sung. And it is the great privilege of the Vedas that it should be employed in the narration of His glories.—III. 6. 33 (Maitreya).

तस्माद् गोविन्दयाहात्म्यमानंदरससुंदरम्

शृणुयात्कीर्तयेन्नित्यं स कृतार्थो न संशयः ॥ ३२ ॥

(हरिभक्तिसुधोदये ८ । ६ नारदः)

एवं प्रकरणार्थमुपसंहरति । तस्मादिति । आनंदरसत्वात् सुंदरम् । शृणुयात्कीर्तयेदिति विधिः । यस्तु कीर्तयेच्छृणोति स कृतार्थ इत्यत्र न संशयोस्तीति ॥ ३२ ॥

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपाकरन्दप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णुपुरीग्रथितायां श्रीभागवातामृताब्धिलब्धश्रीभगवद्भक्तकलावल्यां तृतीयं विरचनम् ॥

इति टीकायां तृतीयं विरचनम् ।

32. Therefore should a man sing and hear the glories of Govinda. By so doing he fulfils his mission and attains his wishes.—VIII. 6, (Haribhakti-sudhodaya Nārada).

Here ends the Third String of the Necklace of Devotion.

THE FOURTH STRING

[Note — This section dwells on the virtues of hearing of the praise of the Lord, being the first of the nine paths of Devotion]

अथ चतुर्थं विरचनम् ।

शृण्वता स्वकथाकृष्ण. पुण्यश्रवण कीर्तन ।

हृदन्त स्थो ह्यभद्राणिविधुनोति सुहृत्सताम् ॥ १ ॥

(१ । २ । १७ सूत)

अथ श्रवण कीर्तनमित्युपदेशकमानुसारेणैकैकशो भक्तिनिरूपणाय विरचनमारभते तत्र दुर्वासनामूला एव सर्वोप्यनर्थ । सा च कृष्णकथाश्रवणेनैव निवर्तते इत्यभिप्रेत्याह । शृण्वतामिति । शृण्वता जनाना । स्वस्य कृष्णस्यैव कथा धर्मात् । पुण्ये श्रवणकीर्तने यस्य स श्रीकृष्णो हृदि स्थितानि अभद्राणि दुर्वासनारूपाणि विधुनोति नाशयति । यत अतः स्थ सता भक्तानां सुहृत् हितकरीत्यन्वय ॥ १ ॥

1 Kṛiṣṇa who dwells within the heart, drives away the evils (wicked thoughts) of those who fervently hear His glories. The hearing and singing of the praise of Kṛiṣṇa, the friend of the good, is sanctifying — I 2 17 (Sūta)

पिबति ये भगवत आत्मन सतां कथामृत श्रवणपुटेषु सभृतम् ।

पुनति ते विषयविदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥ २ ॥

(२ । २ । ३७ शुक)

अभद्रनाशफलमाह । पिबतीति । सतां आत्मन आत्मत्वेन प्रकाशमानस्य यद्वा आत्मन सर्वस्वरूपस्य सतो मुखात् कथामेवामृतं ये पिबति ते विषयैर्दूषितं तद्वासना-महिनीकृतं आशयं मनः पुनति शोधयति । ततस्तस्य चरणपद्मान्तिकं विष्णुपदं व्रजति ॥ २ ॥

2 They who fill the cavities of their ears with the nectar of the glory of the Lord, the life and soul of the saints, they purify their own hearts which are polluted by the worldly pleasures, and reach the lotus feet of the Lord — II 2 37 (Śuka)

धर्मं स्वनुष्ठितं पुसा विष्वक्सेनकथासु य ।

नोत्पादयेदादि रतिं श्रम एव हि केवलम् ॥ ३ ॥

(१ । २ । ३ सूत) -

ननु स्वधर्मणापि एतत्साध्यते किं कथाभिः सत्यं तदप्येतद्वारैव इत्याह । यो धर्म इति प्रसिद्धः स यदि विष्वक्सेनकथासु रतिं नोत्पादयेत् तर्हि स्वनुष्ठितोऽपि सन् भ्रमो

क्षेयः । ननु मोक्षार्थस्यापि धर्मस्य श्रमत्वमस्येवेति सोऽप्यश्लाघ्यः स्यात् इत्यतोऽवधारयति केवलं श्रमः । अयमर्थः भगवत्कथारतिष्ठारामोक्षफलपर्यवसायित्वात् स्वधर्मो न श्रमः अयं तु न तथेति केवलं श्रमः । ननु तथापि स्वर्गादिसाधनधर्माणां सफलत्वं स्यात् इत्याशङ्क्य एवकारः क्षयिष्णुधर्मत्वाच्च तत्फलमित्यर्थः । ननु कायज्ञस्य स्वर्गादि न उत्पाद्यत्वात् हि शब्देन साधयति ॥ ३ ॥

3. If religious observances of a man even when they are well performed, does not generate in him a love for the hearing of the narratives of the life of Viswaksona (Viṣṇu) then his practices are to be considered as mere waste of labour.—I. 2. 8 (Śūta).

ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीय-
वार्ताम् । ध्याने स्थिताः श्रुतिगतां तनुवाङ्मनोभि र्ये प्रायशो
ऽजित जितोऽप्यसितैस्त्रिलोक्याम् ॥ ४ ॥

(१० । १४ । ३ ब्रह्मा)

अतएव उत्पन्न भगवत्कथारतिना पुंसां ससाधनेपि ज्ञाने प्रयत्नमुत्सृज्य कथैव भगवद्वशीकरणं श्रोतव्येति ब्रह्मवाक्येनाह । ज्ञान इति । उदपास्य ईषदप्यकृत्वा सन्मुखरितां सद्भिः क्रियमाणां भवदीयवार्तां श्रुतौ कर्णे गतां प्राप्तां नमन्तः सत्कुर्वन्तः जीवन्ति त्वत्कथा-श्रवणमेव जीवनं येषामित्यर्थः । यद्वा श्रुतिगतां वेदप्रसिद्धमाहात्म्यां सन्मुखरितां संतो मौनशीला अपि मुखरिता वाचालोः कृता यया तामित्यर्थः । कथं नमन्ति रथाने स्थिताः तीर्थादिभ्रमणक्लेराहिताः । यद्वा स्थानेषु काशीप्रयागादियु स्थिताः । ततः सत्संगमः । यद्वा स्वधर्मस्थिता अपि । हे अजित त्रिलोक्यामजित स्वतंत्रोऽपि तैर्जितोऽसि वशीकृतोऽसि । प्रायशः सर्वात्मना ॥ ४ ॥

4. Having given up their efforts in the acquirement of knowledge of Thee, they who pass their lives at home labouring with all their body and mind in the service of listening to Thy praise chanted by saints—they conquer Thee, invincible though Thou be in all the three worlds.—X. 11. 3 (Brahmā).

नात्यंतिकं त्रिगणयंत्यपि ते प्रसादं किं त्वन्यदर्पितभय भुव उन्नयैस्ते ।
येऽङ्ग त्वदंघ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला
रसज्ञाः ॥ ५ ॥

(३ । १५ । ४८ कुमारः)

ननु सद्यो मोक्षफले ज्ञानेपि किमिति प्रयासत्यागः मोक्षादपि श्रवणसुखमधिकमित्याह । सनकादिवाक्येन नात्यंतिकमिति । आत्यंतिकं मोक्षमपि तव प्रसादं न गणयन्ति नाद्रियन्त । किमु अन्यदिन्द्रादिपदं । ते भव उन्नयैः उज्जृम्भणैः अर्पितं भयं यस्मिन् तत् हे श्रंग भवगन्त्र्ये भवतः कथायां रसज्ञाः रसं जानन्ति त एव कुशलाः । कथं भूतस्य भवतः रमणीयत्वेन च पावत्वेन च कीर्तन्यं कीर्तनाहं तीर्थं यशो यस्य ॥ ५ ॥

5 They who have taken refuge in Thee and find it very agreeable to hear Thy glory—these wise devotees do not attach any importance to the high reward of Moksha much less do they care for any other position of eminence such as is liable to be the subject of Thy displeasure (or expressed literally, that might be exposed to the fear of thy frown)—III 15 48 (Kumāra)

Notes—Bhakti is never liable to suffer from the displeasure of the Lord. Any other pursuit or any high place served by such pursuit is liable to incur His disapprobation.

को वा भगवतस्तस्य पुण्यश्लोकेऽयकर्मण ।

श्रुद्धिकामो न शृणुयादश. कलिमलापहम् ॥ ६ ॥

(१।१।१६ ऋषयः)

किं च सर्वपापप्रायश्चित्तमपि भगवत्कथाभ्यणमेवेत्याह को भगवत इति । पुण्यश्लोकैरीह्यानि कर्माणि यस्य तस्य यशः सन्तिमना सर्वपापशुद्धिकामो न शृणुयात्को वा कतमो नात्मनेहितं नारमनीय इत्यर्थः ॥ ६ ॥

6 Who that is desirous of purifying himself would not hear the praise of the Lord ? It destroys the sins of Kali Yuga—I 1 16 (Rishis)

प्रविष्टः कर्णरध्रेण स्वाना भावसरोरुहम् ।

धुनोति शमलं कृष्णं सलिलस्य यथा शरत् ॥ ७ ॥

(२।८।५ परोक्षित्)

एतदेव वृष्टातेन स्पृश्यति । भावसरोरुहं हृदयकमलं कर्णरध्रेण प्रविष्टं भुज इत्यर्थः । शमलं हृद्गतं सर्वं मलं धुनोति । सलिलस्पृष्टेति । द्रव्यान्तरमिश्रणादिना कुमलस्थजले शोधितेऽपि तदेव केवलं शुध्यति । न तु नदातडागादिगतं । स च मलं कुमलस्थस्यान्तःस्थित्येव न तु सर्वथा विलीयते । अतएव किञ्चिच्चलने पुनः जुभ्यति च । एव तपोदानादिप्रायश्चित्तमपि न सर्वथा सर्वपापं धुनोति । किंतु सावशेषः । तच्च कस्यचिदेव हृदि प्रविष्टमात्रस्तु श्रीकृष्णः सर्वपापं निरवशेषं हरतीति अनेन वृष्टातेनोक्तं सलिलस्य मलं यथा शरदिति ॥ ७ ॥

7 Kṛṣṇo enters the hearts of His devotees through their ears (following His praise which enters their ears) and washes off its impurities just as the Dorat season (autumn) clears the water of rivers and tanks of its moddy dirt—II 8 5 (Parikṣit)

शुद्धिर्नृणां न तु तथेदं दुराशयानां विद्याश्रुताध्ययनदानतपः क्रियाभिः । सत्त्वात्मनामृषभ ते यशसि प्रवृद्धसच्छुद्ध्या अवण-सम्भृतया यथा स्यात् ॥ ८ ॥

(१।१।६।८ देवाः)

एतदेव वृष्टान्ततात्पर्यं स्पृश्यति देवशक्येन । शुद्धिरिति । हे ईश्वर हे ऋषभ दुराशयानां रागिणा विद्याउपासना विद्यादिभिस्तथा शुद्धिर्न भवति । यथा सत्त्वात्मना

सतां ते तव यशसि श्रवणेन संभृतया परिपुष्टया अभिवृद्धया सञ्चुद्धया यथा स्यात् ।
तस्माद्युक्तमुक्तं को वा न शृणुयादिति ॥ ८ ॥

8. These sullied hearts of men are not as much purified by means of learning, charity, asceticism and religious practices, as they are by their ears being filled with the praise of thy glory, O worshipful Lord, that the pure souled saints listen in firm faith—XI. 6. 9 (Devas).

निवृत्ततर्पैरुपगीयमानाद्भवौषधाच्छ्रोत्रमनोभिरामात् ।

क उत्तमश्लोकगुणानुवादात्पुमान्विरज्येत विना पशुघ्नात् ॥ ९ ॥

(१० । १४ । परोक्षित्)

नन्वेवमपि शुद्धिकामः शृणोतु । न तु जीवन्मुक्तः कृतार्थत्वात् । न च बंधनान्मुमु-
क्षुर्योगादिपरत्वादेव न च रागी विषयासंगित्वान्नेत्याह । निवृत्ततर्पैरिति विगततृणैर्जीव-
न्मुक्तैरपि उपगीयमानात् एवं मुक्तश्लाघ्यत्वमुक्तम् । मुमुक्षुश्लाघ्यत्वमाह । भवस्य
संसारस्य व्याधेः औषधात् निवर्तकत्वात् । एवं रागिश्लाघ्यत्वमाह । श्रोत्रे विचित्रत्वात्
मनसि रसवत्त्वात् अभिरामात् उत्तम श्लोकस्य गुणानां अनुवादात् कथातः को विरज्येत
कस्तत्कथामृतं न शृणुयादित्यर्थः । पशुघ्नात् चांडालात् विना तथा ये विरज्यन्ते ते
चांडाला एव ज्ञेया इति भावः । यद्वा । अपगताशुक् यस्मात् स अपशुक् वस्तुतो निःशोक
आत्मा तं हंतीति संसारे पातयतीति यस्तस्मात्स आत्महेति भावः । यद्वा । अपशुक्
परमात्मा तं हन्ति विष्णुद्रोहीत्यर्थः । यद्वा । अपशुच ऋषयः तान् हन्ति राक्षस इति ।
यद्वा नात्राकारप्रश्लेषः । तथा च पशुघ्नात् यज्ञपुरुषमनाराध्य स्वर्गाद्यर्थं यज्ञे पशून् हन्ति
यस्तस्मात् वृथा वधभागिनो विना अन्येष्वश्रोतारः वधभागिन इति भावः । यद्वा पशवो
हन्यन्तेऽनेनेति पशुहा तद् लोष्टदंडादिः तस्मात् स लोष्टादिवत् पुरुषार्थशून्य इति-
भावः ॥ ९ ॥

9. Who would turn away from hearing the glories of the Lord unless he is a death-dealing butcher of brutes (the lowest of the low castes). The praise of the Lord is sung by saints who have no selfish ends to satisfy. It is the remedy to cure the ills of life and confers joy on the ears and hearts of those who hear it.—X. 1. 4(Parīkṣit).

को नाम तृप्येद्रसवित् कथायां महत्तमैकान्तपरायणस्य ।

नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपादप्रमुख्याः ॥ १० ॥

(१ । १८ । १४ ऋषयः)

ननु मुमुक्षुरागिणौ शृणुतान्नामजीवन्मुक्तस्य तृप्तत्वात् किंकथया न रसातिशय-
त्वात् जीवन्मुक्तस्यापि तत्कथाश्रवणवृत्तिमाह को नाम तृप्येदिति । रसवित् रसज्ञः मह-
त्तमानां एकान्तेन परं अयनमाश्रयो यस्तस्य कथायां । अगुणस्य प्राकृतगुणरहितस्य
गुणानां कल्याणगुणानामन्तं ये योगेश्वरास्तेपि न जग्मुः । एतावन्त इति न परिगण्या-
च्चक्रुः । भवः शिवः पादो ब्रह्मा मुख्यो येषान्ते ॥ १० ॥

10 Who that is appreciative of spiritual flavour would feel satiated with the praising of the Lord He who is the only refuge of great saints and the depth of whose greatness has not been sounded even by Śiva and Brahmā —I 18 14 (Rsis)

ज्ञान यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उभयत्र गुणेष्व-
संग । कैवल्यसंमतपथस्त्वथ भक्तियोग को निर्वृतो हरिकथासु
रति न कुर्यात् ॥ ११ ॥ (२।३।१२ शुक)

एव अग्यानपि अवगुणान् दर्शयन् उत्तमर्थं स्पष्टयति । ज्ञानमिति । यत्र यासु
कथासु ज्ञान भवति । कीदृश । आ सर्वत सुपुण्यादि वैजकण्ये न प्रतिनिवृत्त उपरत
गुणोर्मिणा रागादीना चक्र समूहो यस्मात्तत्तत्तेतुपात्मप्रसादश्च यत्र यासु । मन प्रसाद
हेतु गुणेषु विषयेष्वसंगो वैराग्य च । उभयत्रेति पाठे इहामुत्र च गुणेष्वसंग इत्यर्थः ।
कैवल्यमित्येव समत पथा यो भक्तियोग । एते भक्तियोगाद्या यतो भवन्तीत्यर्थः । निर्वृत
अवगुण मुखेन अनिवृतो वा ससारतापेन तासु हरिकथासु रति न कुर्यात् ॥ ११ ॥

11 In the narration of the glories of Hari one gets the knowledge which enables him to cross the eddies of worldliness, the mind becomes serene and renounces all attachments —II 3 12 (Suka)

आयुर्हरति वै पुंसामुद्वक्षस्त च यन्नसौ ।
तस्यर्ते यत् क्षणो नीत उत्तमश्लोकवार्तया ॥ १२ ॥
तरव कि न जीवन्ति भस्त्रा किन्नश्वसत्युत ।
न खादन्ति न मेहन्ति कि ग्रामपशवोऽपरे ॥ १३ ॥
श्वविद्वराहोष्ट्रवरै सस्तुत पुरुष पशु ।
न यत्कर्णपयोपेतो यातु नाम गदाग्रज ॥ १४ ॥

(२।३।१७—१६ शौनक)

व्यतिरेके निदामाह । आयुरिति । असौ सूर्यः उद्यन् उद्गच्छन् अस्त च यन्
गच्छन् यत् येन उत्तमश्लोकवार्तया भूयमाणया क्षणो नीतस्तस्य आयु अर्ते वर्जयित्वा
वृथैव पुंसामायुर्हरति । यद्वा य क्षण इति पाठे । तस्य अनेन त क्षण जिना वशिष्टमायुर्हर-
तीत्यर्थः ॥ १२ ॥

ननु जीवनादिक एतेषा अंगणादिविमुक्ताना आयु फलमस्ति तत्राह । तरव इति ।
ननु तेषा भ्वालो नास्ति मन्त्राधर्मकोशा । ननु तास माहारादिक नास्ति तत्राह । नखादन्ति
न मेहन्ति मेहन रेत सेक मैथुन न कुर्वन्ति । कि । यथा तर्वादय तथा अपरेऽभोतारः
पशव इति भावः ॥ १३ ॥

तदेवाह । श्रविद्वराहेति । श्रवादिभिः संस्तुतः सदृशो निरूपितः । यस्य कर्ण-
पथं श्रीकृष्णः कदापि न गतः अवज्ञास्पदत्वात् श्रविः कश्मलविषयासक्तत्वात् विद्वरा-
हैर्ग्रामशूकरैः कंठकवद्दुःखदविषयासक्तत्वात् उब्धैः । भारवाहिद्वयात् खरेस्तुल्य इत्यर्थः
वस्तुतस्तु अधिकारित्वाद्धरिभक्तितः च्युत इति तेभ्योऽप्यधम इति भावः ॥ १४ ॥

12-14. The sun, by his rising and setting, reduces the days of life of mortal man. He who, therefore, passes his moments without listening to the glories of the Lord, wastes them in vain. Do not trees live? Do not bellows blow the air? Do not domestic animals eat and pain? The man within whose ears Kṛiṣṇa has not found admission is like a beast, a camel, an ass, a dog, an unclean pig, that feeds on filth.—II. 3. 17-19 (Saunaka).

तान् शोच्यशोच्यानविदोनुशोचे हरेः कथायां विमुखानघेन ।
क्षिणोति देवो निमिषस्तु तेषामायुर्वृथावादगतिस्मृतीनाम् ॥ १५ ॥

(३।५।१४ विदुरः)

तस्मात्कथाविमुखाः शोच्यादपि शोच्यतमा इति विदुरवचनेनाह । तान् शोच्येति ।
ये हरेः कथायां विमुखाः न रमन्ते तान् शोच्यान् एतेषामपि शोच्यानहमनुशोचे । कथं
भूतान् अविदः सर्वशास्त्राभिप्रायानभिज्ञान् । येषि ज्ञात्वाऽप्येन दुरदृष्टेन विमुखास्तानपि ।
कथं यो निमिषः कालो देवः सर्वेषामायुः क्षिणोति । अत्र हेतुः दृथैव वाग्गतिस्मृतयो
वाग्देहमनोव्यापारा येषाम् ॥ १५ ॥

15. I pity them, the ignorant men who by their sins are disinclined to hear the praise of the Lord. Winkless Time is robbing the strength of those who are uselessly occupied in the activities of their body, speech and mind—III. 5. 14 (Vidura).

यन्न व्रजंत्यघमिदो रचनानुवादाच्छृण्वन्ति येन्यविषयाः कुकथा
मतिघ्नीः । यास्तु श्रुताहतभगैर्नृभिरात्तसारास्तांस्तान् क्षिपंत्यशरणेषु
तमःसु हंत ॥ १६ ॥

(३।१५।२२ ब्रह्मा)

न केवलं तेषां दृथायुः हानिः अधोगतिश्चेत्याह । यन्न व्रजन्तीति । ये कुकथाः
शृण्वन्ति । कास्ताः अघं भिनत्तीति अघमित्तस्य हरेः रचनासृष्ट्यादिलीला तस्या अनु-
वादादन्यविषयाः कामादिवार्ता मतिघ्नीः मतिभ्रंशिका यास्ते यत्प्रसिद्धं वैकुण्ठं न व्रजन्ति
तेषामव्रजने हेतुः । यास्तु हतभगैर्नरैः श्रुताः सत्यः तान् श्रोतुन् अशरणेषु निराश्रयेषु
तमस्तु नरकेषु क्षिपन्ति । हंत खेदे । कथं भूता आत्तसारः अर्थो नृणां पुण्यं याभिस्ताः ।
अतो भगवल्लीलाश्रोतारो वैकुण्ठं व्रजन्तीति भावः ॥ १६ ॥

16. That men do not find their way to the abode of the Lord is because they hear words other than employed in the praise of the Lord, that are wicked and destructive of their good understanding. It is then misfortune that they listen to worldly gossip which rob them of their virtues and cast them in the darkness of hell where there is none to save them.—III. 15. 23 (Brahmā).

पानेन ते देव कथासुधाया प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसार प्रतिलभ्य बोधं यथाजसान्वीयुरकुठधिष्ययम् ॥ १७ ॥

(३।५।४४ देवा)

एवमभोतुन् निदित्वा तमेव भाव स्पृश्यति । वचनेन पानेन । देवा वैराग्य
सारो बल यस्य बोधस्य त यथावत् लब्ध्वा अन्वीयु प्राप्नुयु अकुठधिष्ययम् वैकुठ
अंजसा सुखेन ॥ १७ ॥

17 They easily attain to the abode of Vishnu who by drinking the nectar
of thy praise swell the volume of their devotion, and who with their minds
purified, acquire knowledge whose essence is non-attachment—III 5 44
(Devas)

ये तु त्वदीयचरणाम्बुजकोशगध जिघ्रन्ति कर्णविवरै श्रुतिवा-
तनीतम् । भक्त्या गृहीतचरण परया च तेषा नापैषि नाथ
हृदयाम्बुरुहात् स्वपुसाम् ॥ १८ ॥

(३।६।५ ब्रह्मा)

किं च तेषा नित्य भगवत्सन्निध्याद्वापि वैकुठसुखमिति ब्रह्मवाक्येनाह । ये तु
त्वदीयेति । त्वदीयचरणाम्बुजकोशौ तयोर्गन्ध यश्च ये कर्णविवरै जिघ्रन्ति
शृण्वतीत्यर्थं श्रुतिर्बद्ध भूयते इति श्रुति शब्दसामान्य वास एव घात तेन नीत
प्रापितं नापैषि नापयासि । ये त्वत्कथाश्रवण अत्यादरेण कुर्वन्ति तेषा हृदि नित्य
प्रकाशस इत्यर्थः । तथा च किं तेषामपेक्षितमिति भावः ॥ १८ ॥

18 Thou dost not leave thy place from the hearts of those devotees who
enjoy the sweets of the praise of the lotus of thy feet which are wafted into the
cavities of their ears, the devotees who coddle thy lotus feet in the
fondness of their devotion—III 9 5 (Brahmā)

अथ त्वत्कथामृष्टपीयूषनद्या मनो वारण क्लेशदावाग्निदग्ध ।
तूपा नैवगाढो न सरुमार दाव न नि क्रामति ब्रह्म सपन्नवन्न ॥ १९ ॥

(४।१।३२ सिद्धा)

एतदेव भोतुन् कृतार्थयन् सिद्धानामनुभवेनाह । अयन्तिजनि । अयं मनो रूपो वारण
महामदोन्मत्तो गज त्वत्कथैव मृष्ट शुद्ध अमृत तन्मयी या नदी तस्या अयगाढ प्रविष्टो
दावाग्निहृत् ससारताप न स्मरति स्म न च ततो न निर्गच्छति ब्रह्मसपन्नवत् बह्वैक्य
प्राप्त इव । यथा ब्रह्मणो न पृथक् भवति तथा नो मनोपि त्वत्कथाश्रवणपरमानन्दमग्न
भोतु ब्रह्मैक्यप्राप्तो न विरमतीत्यर्थः । एतेन मुक्तिरूप अवनसुखमित्यपि दर्शितम् ॥ १९ ॥

19. Our mind may be compared to a wild elephant. Just as the latter, scorched by the forest fire and suffering from intense thirst, dives into the water of a river and does not like to come out of it, vain to forget the painful experiences of the forest fire; so our mind which, having suffered from the miseries of the world, dives into the nectarean currents of Thy glory and like one who is united in Brahma, does not wish to get out of it, lest the remembrance of his past woes rush unto him.—IV. 1. 32 (Siddhas),

वरान्विभो त्वद्वरदेश्वराद्बुधः कथं वृणीते गुणविक्रियात्मनाम् ।
ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपते वृणे न च ॥ २० ॥
तदप्यहं नाथ न कामये क्वचिन्न यत्र युष्मच्चरणांनुजासवः ।
महत्तमांतर्हृदयान्मुखच्युतो विधत्स्वकर्णायुतमेष मे वरः ॥ २१ ॥
स उत्तमश्लोकमहन्मुखच्युतो भवत्पदांभोजसुधाकरणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं वरैः ॥ २२ ॥
यशः शिवं सुश्रव आर्यं संगमे यदुच्छ्रया चीपशूणीति ते स्मृत् ।
कथं गुणज्ञो विरमेद्विना पशुं प्रीर्यत्प्रवत्रे गुणसंग्रहेच्छ्रया ॥ २३ ॥
(४ । २० । २३—२६ पृष्ठः)

वस्तुतस्तु ततोपि अधिकमिति पृथुप्रार्थनेनाह । चतुर्भिः । वरान्विति । हे विभो वरदानां ब्रह्मादीनामीश्वरात् वरप्रदात् त्वत्तः वरं दातुमुद्यतादपि सकाशाद्बुधः कथं त्वरान् वृणीते । कीदृशान् गुणैः विक्रियन् इति गुणविक्रियोहंकारः स एवात्मा, येषां तेषां ब्रह्मादीनां संबंधिन इत्यर्थः । देहाभिमानिनां भोग्यानि वा तेषां विष्टो बुध एव न भवतीत्यर्थः सुलभत्वात् जुगुप्सितत्वात् अपीत्याह य इति बुध एवाहमपि न वृणे इति समुच्चयाय चकारः ॥ २० ॥

कैवल्यपते इति संबोधनात् कैवल्यं वरिष्यतीति मा शंकीरित्याह । तदप्यहमिति महत्तमानांतर्हृदयात् मुखद्वारेण निर्गतो भवत्पदांभोजे मकरंदो यशःश्रवणादिसुखं यत्र नास्ति तादृशं चैतत् कैवल्यं तर्हि तत् क्वचित्कदाचिदपि न कामये । तर्हि किं काम-यसे तदाह यशः श्रवणाय कर्णायुतं विधत्स्व । ननु कोप्येवं न वृत्तवान् किमन्यचित्तया ममत्वेऽप्येव वर इति ॥ २१ ॥

ननु कैवल्यभावे रागद्वेषाद्याकुलानां श्रवणसुखमपि न स्यादित्याशंक्याह । स उत्तम श्लोक इति । भवत्पदांभोजसुधायाः कणो लेशः तत्संबन्धो योजनिलः स एव दूरादपि किंचिद्यशः श्रवमात्रमपि इत्यर्थः । विस्मृतं तत्त्ववर्त्म यैः कुयोगिभिः तेषामपि पुनः स्मृतिं

आत्मज्ञान वितरति । अतो न यजु मक्ताना रागादिसंभय अतो नेस्माकं सारग्राहिणा-
मन्यैर्देरल भयणसुखेभ्येव मोक्षादिसर्वसुगान्तर्वादादिति भावः ॥ २२ ॥

ननु भयण मुक्तिफलमेव अत फल विहाय साधने भयत कोऽयमग्रहस्तग्राह ।
यश इति । हे सुभय भगलकीर्ते ते शिव यश सता संगमे य सकृदपि यहच्छयापि
उपशृणोति गुणशब्देत्स पशु विनाश्य कथं विरमेत् गुणातिशयं सूचयति । श्रौयंश
एव प्रकरणे वग्रे वृतवतो । गुणाना सर्वपुरुषार्थेना संग्रह स्मिन्समाहर तदि-
च्छया ॥ २३ ॥

20-23 O Lord, the foremost of bestowers of boons how could a wise
man beg a boon from Thee ? How can I, O bestower of *Moksa*, beg boons from
you such as are hungered after by ordinary folks who deserve a place in hell
Even *Moksa* is not the object of my desire where there is no nectar of the lotus
of Thy feet dropping from the lips of saints The boon that I pray for is to give
me a myriad of ears (to hear the music of Thy praise) O glorious Lord, the
breath of saints wafting the prayers of the nectar of Thy lotus feet reminds
marginalised wretches of the truth that they have forgotten We do not want
any other boon than the privilege of hearing Thy praise O Thou of auspicious
glory, the man that hears even once incidentally Thy praise in company of
Thy worthy votaries would never cease from the pleasure he derives
from it, unless he is a veritable brute and has not the sense to appreciate
it—IV 20 23 26 (Pṛithu)

तस्मिन्महन्मुखरितामधुभिञ्जन्नित्रपीयूषशेषसरित परित
स्त्वन्ति । ता ये पिबत्यवितृपो नृपगाढकर्णैस्तान्न स्पृशत्यशन-
तृद्धभयशोकमोहा ॥ २४ ॥

एतैरुपद्रुतो नित्य जीवलोक स्वभावजै ।

न करोति हरेर्नून कथामृतनिधौ रतिम् ॥ २५ ॥

(४ । २६ । ४० ४२ नारद)

ननु तेष्वपि क्षुत्पिपासादिक प्राणिमाधम कथममु भक्त न वाधेत तथा
सति कुत भयणसुख तस्मान्मोक्ष एव निरुपद्रव भयानिति । नेत्याह नारदवचनेन ।
तस्मिन्निति । तस्मिन्साधुसंगमे महद्भिर्मुखरिता कीर्तिता मधुमिदं नित्रमेव पीयूष
तदेव शिष्यत इति शेषो यासु असाराशरहिता शुद्धा अमृतवाहिन्य इत्यथ । अवितृप अल
बुद्धिशून्या सत गाढे साधधनैर्कर्णैर्धै ता सरित पिबति सेवते । अशनशब्देन
क्षुल्लव्यते अशनदयस्नाश स्पृशति । भयणरसिराज बाधन्त इत्यथ ॥ २४ ॥

तर्हि सद्य तत्कथामेव किमिति न शृण्वति तत्र ह । एतैरिति । एतैर्क्षुत्पिपासा-
दिभि उपद्रुत पीडित कथामृतमेव अक्षयत्वाद् दुर्लभत्वाद्वा निधि । तत्रायमर्थः । याव
दकुतश्चिररुधामहिमान क्वात्था कथंचिदपि न शृणोति तावत् क्षुधादिभिर्वाध्यत एव
भयणभासेनापि ज्ञातरसो जातरति पश्चात्त वाध्यत इति ॥ २५ ॥

24-25. In the company of saints flow the streams of nectar of the praise of Madhusūdana (Kṛiṣṇa the killer of the demon Madhu). They who drink that nectar are not affected by hunger, thirst, fear, grief and destruction. Men being constantly disturbed by their passions and wants, have no inclination to taste the nectar of the praise of Hari.—IV. 29. 40-41 (Nārada).

नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि वाधते ।

पिबन्तं त्वन्मुखांभोजच्युतं हरिकथामृतम् ॥ २६ ॥

(१०।१।१३ परीक्षित्)

एतदेव परीक्षिदनुभवेनाह । नैषेति । त्यक्तोदकस्यापि मम हरिकथामृतपाननिमित्तं जीवनं तदुपरमे सद्य एव जीवनं न स्यात् ॥ २६ ॥

26. This hunger which is hard to bear and this thirst, does not oppress me much, because I am drinking the nectar of the praise of the Lord Hari which is dropping from thy lips.—X. 1. 13 (Parikṣit),

Note—King Parikṣit, grandson of Arjuna of Mahabharata fame, was wholly engaged in hearing the Bhāgavata for seven days without food and drink and was patiently awaiting his death. Taksaka, the serpent, approaching him in disguise, bit him fatally. Parikṣit had been cursed by a Rishi son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the Rishi immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

तमोपयातं प्रतियंतु विप्रा गंगा च देवी धृतचित्तमीशे ।

द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत त्रिष्णुगाथाः ॥२७॥

(१।१६।१५ परीक्षित्)

किं च हरिकथारसिकस्य मरणादपि भयं न भवतीति परीक्षितप्रार्थनेनैवाह । तमोपयातमिति । तं मा मां उपयातं शरणागतं विप्रा भवन्तः प्रतियंतु जानंतु देवी देवतारूपा गंगा च प्रत्येतु । द्विजोपसृष्टः द्विजप्रेरितः कुहको मायावी तक्षको दशतु वा शब्दः प्रतिक्रिया नादरे । कुहकोन्यः सर्पौ वा । त्रिष्णुगाथाः कथाः ॥ २७ ॥

27. O Brahman, know that my heart is fixed on the Lord in whom I have taken refuge. Let the goddess Gaugā also know it. Ye go on praising the Lord. Let the treacherous serpent Takṣaka, set on by the Brāhmaṇa, bite me. I do not care it.—I. 19. 15 (Parikṣit).

अन्येषां पुण्यश्लोकानामुद्धामयशसां सताम् ।

उपश्रुत्य भवेन्मोदः श्रीवत्साङ्गस्य किं पुनः ॥ २८ ॥

(३।१६।३१ सूतः)

न चैतदसमाधितमिति कैमुतिकन्यायेनाह । अयेषा तद्भक्तानामेव उपभृत्य
कथामिति प्रकरणात् । मोद* सर्वतापोपरतिपूर्वक आनन्द ॥ २८ ॥

28 One feels joy when he hears the praise of holy and eminent saints
Much more would he rejoice in the praise of Him (Vishnu) who bears on his
body the mark of Srivatsa—III 19 31 (Suta)

Note—A white mark of the curl of hair which Vishnu bears on his breast

तस्माद्दीमन्कथा पुण्या गोविन्दचरिताश्रिताम् ।

महत्पुण्यप्रदा* यस्माच्छृणुष्वनृपसत्तम ! ॥ २९ ॥ (शुक) ॥

नानुतृप्ये जुषन्युष्मद्वचो हरिकथामृतम् ।

संसारतापनिस्तप्तो मर्त्यस्तत्तापभेषजम् ॥ ३० ॥

(११।३।२ विदेह)

तदेवं श्रुत्वाश्रयेनोपसहरति । तस्मादिति । यस्मात्संसारनिवर्तकं पुण्यं ददातीति
महापुण्यप्रदासस्मात्तं कथा शृणुष्व नृपसत्तम परीक्षित् ॥ २९ ॥

तदेव महापुण्यप्रदत्वं जनकथाश्रयेन स्पष्टयति । ननु तृप्य इति । संसारतापैर्नि-
तरं तप्तोद तस्य तापस्य भेषजं हरिकथामृतरूपं शुभ्रद्वचो जुषमाणो नानुतृप्यामि
संसारतापहरणे कारणातराभावादिति भावः ॥ ३० ॥

29 30 Listen, O king, to the praise of the Lord's deeds for it sanctifies
the hearers (Suka) I am not satiated with the nectar of the praise of the
Lord as I hear your words I am afflicted with the miseries of the world and
His praise is the balm to the afflictions of men—ΔI 3 2 (Vidaha)

संसारसिधुमतिदुस्तरमुत्तितीर्षान्त्रान्य एतवो भगवत पुरुषो-
त्तमस्य । लीलाकथारसनिषेवनमतरेण पुंसो भवेद्विधिध-
दु खदवार्दितस्य ॥ ३१ ॥

(१२।४।४० शुक)

तदेवाह संसारसिधुमिति । विधिधदु खमेव दग्धो दागानल तेनार्दितस्य
पोडितस्य अत उत्तितीर्षो पुंसो भगवतो या लीला तासां या कथा सैव रस
तन्निषेवनमतरेणान्य एव उत्तरणसाधनं भवेत्तथा च उगायातरासभवात् । तत्कथा-
श्रवणमेव यथाशक्ति निषेव्यमित्यर्थः ॥ ३१ ॥

31 There is no other ship to carry to the other side of the ocean of life—
so hard to get across—than the hearing of the playful adventures of the Lord
Nor is there any balm like it to soothe the pain of the person scorched by the
forpest fire of life—ΔII 4 40 (Suka)

* तस्मादीय इति पाठान्तरम् ।

कुतोऽशिवं त्वच्चरणाम्बुजासवं महन्मनस्तो मुख निःसृतं क्वचित् ।
पिबन्ति ये कर्णपुटैरलं प्रभो देहभृतां देहकृदस्मृतिच्छिदम् ॥ ३२ ॥

(१०।८३।३ युधिष्ठिरादयः)

ननु अज्ञाननिवृत्त्या हि संसारनिवृत्तिर्भवति कथं कथाश्रवणमात्रेण । सत्यं
अज्ञाननिवृत्त्युपायांतराणां बहुविप्रग्रसन्वात् सा हि श्रवणेनैव सिध्यतीति युधिष्ठिर-
वचनेनाह । कुतोऽशिवमिति । महतां मनस्तः ललाशात् मुखद्वारतो निःसृतं क्वचित्
कदाचित् देहभृतां देहधारिणां देहकृच्चारास्मृतिश्च अविद्या तां द्धिनत्तोति तथा । देह-
कृदश्वरः तद्विषयाज्ञानच्छिदं वा ॥ ३२ ॥

32. How can evils affect them who drink to their fill the nectar of the
lotus of thy feet that springing from the hearts of saints and issuing from their
lips puts an end to the ignorance of men that is the cause of their repeated
births.—X. 83. 3 (Yudhishthira).

विभ्यस्तवामृतकथोद्वहास्त्रिलोक्याः पादावनेजसरितः शम-
लानि हंतुम् । आनुश्रवं श्रुतिमिरंघ्रिजमंगसंगैस्तीर्थद्वयं शुचिप-
दस्त उषस्पृशन्ति ॥ ३३ ॥

(११।६।१६ देवः)

नन्वज्ञाननिवृत्तिर्ज्ञानसाध्या कथं कथातः स्यात् । सत्यं विमलान्तकरणे ज्ञानो-
दयः तद्वैमल्यं कथात इत्याह । देववाक्येन विभ्यस्तवेति । तव अमृतरूपा या कथा
तदेव उदं उदकं वहन्तीति तथा कीर्तिनद्यः तथा पादावनेजसरितो गंगाद्याश्च त्रिलोक्याः
शमलानि हन्तुं विभ्यः समर्थाः । केन प्रकारेण आनुश्रवं गुरोरुच्चारणं मनुश्रूयत इत्यनु-
श्रवो वेदः तत्र भवं कीर्तिरूपं तीर्थं श्रुतिभिः श्रवणेन्द्रियैः अंग्रिज गाढं च अङ्गसंगैः एवं
शुचिपदः स्वाश्रमधर्मस्थाः तव तीर्थद्वयमुपस्पृशन्ति सेवन्त इति ॥ ३३ ॥

33. The stream of the nectar of thy praise and the stream that flows
from thy feet (the Gangâ, both of them have the power to destroy the sins
of the world. This is the reason why holy men make use of these two holy
streams; the one of praise of the Lord as sung in the Vedas, the other Gangâ,
that flows from His feet, the ears make use of the one, and the other washes
the body in ablution.—XI 6. 19 (Devas).

तव विक्रीडितं ब्रह्मन् नृणां परममंगलम् ।

कर्णपीयूषमास्वाद्य त्यजत्यन्यस्पृहां जनः ॥ ३४ ॥

(११।६।४४ उद्धवः)

धस्तुतस्तु कथाश्रवणं साक्षादेवाज्ञाननिवर्तकमित्याह उद्धववाक्येन । द्वाभ्याम् ।
तवविक्रीडितमिति विक्रीडितं लीलां कर्णपीयूषं आस्वाद्य श्रुत्वा अन्यस्पृहां अन्येषु साध्य-
साधनेषु स्पृहां त्यजन्ति ॥ ३४ ॥

* अयं भावः । यावत्तावद्रसास्वादरताः पीयूषे आस्वादिते यथा सर्वं तल्लयणकद्वम्भादि रस
त्यजन्ति । तद्वदिति । अधिकः पाठः ॥

34 O Kṛṣṇa, thy sportive adventures are onspicious to men. Having tasted the sweets of thy praise they lose relish for every other thing.—XI 6 44 (Uddhava)

वयं त्विहमहायोगिन् भ्रमंत. कर्मवर्त्मसु ।

त्वद्भार्तया तरिष्यामस्तावकैर्दुस्तरं तम. ॥ ३५ ॥

(१२।६।४८ उद्धव)

किं च वयत्विति । कर्मवर्त्मसु किं कर्म किमकर्मति तावकै त्वद्भक्तैः सह त्वद्भार्तया त्वच्छब्दवशेनेत्यर्थः । तम स बिलासमज्ञान तरिष्याम ॥ ३५ ॥

35 O great Yogī, we who have been wandering in the paths of Karma will (now) cross the region of darkness by hearing Thy praise in company with Thy devotees.—XII 6 48 (Uddhava)

तावत्कर्मणि कुर्वीत न निर्विद्येत यावता ।

त्वत्कथाश्रवणाद्वा वा श्रद्धा यावन्न जायते ॥ ३६ ॥

(११।२०।६ श्रीकृष्णः)

ननु विचारेण कर्माकर्मनिर्यायः कियतां अन्यथा तत्त्वान्ने दोषः स्यात्तेत्याह । भगवद्वाक्येन तावत्कर्माणीति न निर्विद्येत न भोगेभ्यो विरज्येत तावत्सर्गादिफलानि कर्माणि कुर्यादेव विरक्तस्तु नित्यनैमित्तिके पश्यकुर्यादित्यर्थः । यदा तु मत्कथाश्रवणादौ आदिशब्देन नामश्रवणादिभिरुद्भा जायते तदा तद्विरोधित्वात् कर्माणि त्यजेदेव ॥ ३६ ॥

36 Let worldly vocations be pursued so long as one is not disgusted with the world, or so long as faith has not been generated in the hearing of my praises.—XI 20 9 (Śrī Kṛṣṇa)

कर्मण्यस्मिन्ननाश्रवासे धूमधूमात्मना भवान् ।

आपाययति गोविदपादपद्मासवं मधु ॥ ३७ ॥

(१।१८।२ शौनका)

पतदेव विरक्ताना शौनकादीना वचनेन स्पष्टयति कर्मण्यस्मिन्निति । अस्मिन्कर्मणि सन्ने अनाश्रवासे अविभक्तनीये वैगुण्यशालुल्येन फलनिश्चयामावात् । धूमेन धूम्रो विवर्यं आत्मा देहो येषां तेषामस्माकं तानस्मान् इत्यर्थः । कर्मणि पशो । आसव मकरद मधु मधुरम् ॥ ३७ ॥

37 In this sacrifice whose rewards are uncertain, you, sir, have feed us to the fill with the nectar of the lotus feet of Govinde.—I 18 2 (Sonnaka and other Rsis)

Note.—The Rsi, Sonnaka and his companions gave expression to their thankful ness to Śūta the reciter of the Pūrāṇas. They valued Hari Kathā (the narration of the adventures of Hari) higher than the religious sacrifices in which they were engaged.

श्रुतस्य पुंसां सुचिरश्रवस्य नन्वजसा सूरिभिरीडितोर्थः ।

तत्तद्गुणानुश्रवणं मुकुन्दपादारविंदं हृदयेषु येषाम् ॥ ३८ ॥

(३।१३।४ विदुरः)

तस्माद्विवेकिना भगवत्कथाश्रवणमेव कर्तव्यमितरथा पाठादि व्यर्थं स्यादित्याह । श्रुतस्येत्येतं पुंसां श्रुतस्य अध्ययनस्यायमर्थः प्रयोजनं ईडितः कथितः । तत् भगवतः पादारविंदं हृदयेषु येषां तेभ्यो भक्तेभ्यो विष्णोस्तद्गुणानां अनुश्रवणम् ॥ ३८ ॥

38. The fruit of acquiring learning with laborious studies is the hearing the praise of Viṣṇu from men who treasure in their hearts the lotus feet of Govinda. Wise men have praised this use of learning.—III. 13. 4 (Vidura).

छिन्नान्यधीरधिगतात्मगतिर्निरीहस्तत्तत्यजेऽछिनदिदं वयुनेन येन । तावन्न योगगतिभिर्यतिरप्रमत्तो यावद्गदाग्रजकथासु रतिं न कुर्यात् ॥ ३९ ॥

(४।२३।१२ मैत्रेयः)

एवं योगिनामपि इदमेव कृत्यमिति मैत्रेयवचनेनाह । छिन्नान्यधीरिति । छिन्ना अन्यधीर्देहात्मबुद्धयस्य यतोधिगतात्मगतिः अतएव निरीहः प्राप्तासुसिद्धिषु निःस्पृहः येन वयुनेन ज्ञानेन इदं संशयपदं अच्छिन्नत् चिच्छेद तत् तत्यजे त्यक्तवान् तत्प्रयत्नादप्युपररामेत्यर्थः । तस्य योगसिद्धिष्वपि निःस्पृहत्वं युक्तमेवेत्याह । योगगतिभिः तावन्नाप्रमत्तः किंतु प्रमत्तो भवति । यावत् तस्य श्रीकृष्णस्य कथासु न रतिः तासु न लोभो जात इत्यर्थः ॥ ३९ ॥

39. He had severed the bonds of ignorance which ties man to the belief that his body is identical with his soul. He had attained the knowledge of Self. He had no desire for *Siddhis* (supernatural powers.) He did not apply himself to thoughts of a controversial nature by which he cleared his doubts. The ascetic diligently applies himself to Yoga practices so long as he has not developed a taste for hearing the praise of Kṛiṣṇa—IV. 23. 12 (Maitreya).

Note—The above describes the condition of the mind of the Royal sage Pṛithu just before his death when he gave preference to the hearing of the glories of the Lord to all other pursuits.

तव कथामृततत्प्रजीवनं कविभिरीडितं कल्मषापहम् ।

श्रवणमंगलं श्रीमदाततं भुवि गृणन्ति ये भूरिदा जनाः ॥ ४० ॥

(१०।३१।६ गोघः ॥)

ननु कस्मादन्यत्र निःस्पृहत्वं युक्तं यस्माद्भगवतः कथाश्रवणातिरिक्तो लाभो नास्तीति गोपीनां वचनेनाह । तव कथेति । कथैवामृतं । अत्र हेतुः तत्प्रजीवनं । प्रसिद्धामृतादुत्कर्षमाहुः । कविभिर्ब्रह्मविद्भिरपि ईडितंस्तुतं देवभोग्यं त्वमृतं तैस्तुच्छोक्तं किंच

कलमपापह काव्यकर्मनिरसन तत्त्वमृतं नैवभूत । किञ्च भवणमंगल भवणमात्रेण मंगलमद
न त्वद्विज्ञानापेक्ष किञ्च भीमत् सुशान्तम् । तच्च मादक । एवभूत त्वत्कथामृत आतत
यया भवति तथा भुवि ये गृणति निरूपयति ते जनाः भूरिवाः बहुमदाताः । ततोधिको
दाता नास्तीत्यर्थः । तथाच य आधयति तस्याप्यहो ज्ञातो नेति भावः ॥ ४० ॥

40 The nectar of thy praise is life to the afflicted Poets eulogize it
It destroys sins, it is beneficial to those who hear it They who sing thy praise
and spread thy glory on the earth, scatter spiritual gifts in profusion.—X, ३१, २
(Gopis)

नहि भगवन्न घटितमिदं त्वद्दर्शनान्मृणामखिलपापजयः ।

यन्नाम सकृच्छ्रवणात्पुक्कशोपि विमुच्यते साक्षात् ॥ ४१ ॥

(६ । १६ । ४४ चित्रकेतुः)

अत्र हेतुमाह । नहोति । हे भगवन् त्वद्दर्शनात् यत् नृणां अखिलस्य पापस्य अपा-
इदं अवटितं न किन्तु युक्तमेव यत् यस्य ते नाम्नः सकृदपि एकवारमपि भवणात् पुक्-
शर्मादालोपि साक्षात्तेनैव शरीरेण विमुच्यते सर्वतः पूतो भवति ॥ ४१ ॥

41 O Lord it is nothing impossible that at thy sight men should get
rid of their sins By once hearing thy name even the Chandāla (an untouchable
low caste member of the Hindu community) is saved.—VI, 16 44 (Chitra-
ketu)

को नाम लोके पुंरुपार्थसारवित् पुरा कथानां भगवत्कथासुधाम् ।

आपीय कर्णाजलिभिर्भवापहामहो विरज्येत विना नरेतरम् ॥ ४२ ॥

(३ । १३ । ४६ मैत्रेयः)

नन्वेवमपि सर्वपावनत्वमायात ननु ज्ञामाधिकत्वमित्यत आह को नाम लोके
इति । पुंरुपार्थानां सारवित् पुरा कथानां पूर्वैः क्रियमाणानां कथानां मध्ये भगवतः
कथासुधा भवापहा ससारनिघर्तिका । निरेतं पशु विना को विरज्येत को न मृणुयादि-
त्यर्थः ॥ ४२ ॥

42 Who that knows the best of the aims of life, who that has drunk
the nectar of the narrations of the glorious deeds of the Lord, the hearing of
which puts an end to the miseries of continuous incarnations—who would not
prefer it to the many (secular) narratives chronicled in old writings, or would
cease from hearing it, unless he is other than a man (i.e., a beast)?—III 13.
49 (Maitreya)

नूनं दैवेन निहता येचाच्युतकथासुधाम् ।

हित्वा शूयवन्त्यसदुगाथा पुरीषमिव विह्वलजः ॥ ४३ ॥

(३ । ३२ । १६ कपिलः)

* यय इति पाठान्तरम् ॥

किं च ये भगवत्कथां हित्वा असद्गथां शृण्वन्ति ते पशुष्वपि अधमा इत्याह । नूनमिति । चकारस्त्वर्थः । ये तु अच्युतकथासुधां हित्वा असत्कथां विषयवार्तां शृण्वन्ति ते नूनं निश्चितं दैवेन विधात्रा प्रतिकूलं श्रोत्रं दत्त्वा निहताः विदग्धमिता तेषां बाधिर्यमेव श्रेय इति भावः यद्वा निहताः सर्वपुरुषार्थशून्याः कृता असत्कथाश्रवणादरे दृष्टान्तः विडभुजः शूकरादयः ॥ ४३ ॥

43. Verily are they cursed by the gods who cast aside the nectar of the praise of Achyuta to listen to wicked stories. They are like the swine that take delight in feeding on filth.—III. 32. 19 (Kapila).

यस्तूत्तमश्लोकगुणानुवादः संगीयते भीक्षणमंगलघ्नः ।

तमेव नित्यं शृणुयादभीक्षणं कृष्णोऽमलां भक्तिमभीप्समानः ॥ ४४ ॥

(१२ । ३ । १५ शुकः)

तस्मादसत्कथां विहाय भगवत्कथा श्रवणमेव कर्तव्यम् । तदेव हि परमाभक्तिरित्याह । यस्तूत्तमेति । गुणानुवादः संगीयते केनापि । तु शब्दः असद्गतामात्रव्यवच्छेदार्थः । अभीक्षणं अमंगलघ्नः सकृद्गीतोपि वारं वारं विघ्ननिवर्त्तकः । तं शृणुयादेव नित्यं प्रत्यहं तत्रापि अभीक्षणं वारं वारं । अमलां कामादिरहिताम् ॥ ४४ ॥

44. Kṛiṣṇa's glorious deeds sung constantly, confer well-being to those that hear them. If any one is desirous to attain to Kṛiṣṇa's devotion, let him unceasingly hear His praise.—XII. 3. 15 (Suka).

इत्थं परस्य निजवर्त्मरिरक्षयात्तल्लीलातनोस्तदनु रूपविडम्बनानि ।
कर्माणि कर्मकषणानि यदूत्तमस्य श्रूयादमुष्य पदयोरनुवृत्तिमि-
च्छन् ॥ ४५ ॥

(१० । ६० । ४६ शुकः)

इतिश्रोमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविन्दुप्रोन्मीलितविवेकतैरभुक्तपरम-

हंसविष्णुपुरोप्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्ति-

रत्नावल्यां चतुर्थं विरचनम् ।

एवं प्रकरणार्थमुपसंहरति । इत्थमिति । इत्थं उक्तप्रकारेण निजवर्त्मनः भगवद्धर्म-
मार्गरिरक्षया रक्षणेच्छया आत्ता गृहीता लीलातनवः रामकृष्णावतारा येन तस्य भगवतः
श्रीकृष्णस्य कर्माणि तदनुरूपाणि तत्तदवतारसदृशानि विडम्बनानि अनुकरणानि येषु तानि
श्रूयात् शृणुयात् कर्मकषणानि श्रोतुः कर्मनिवर्त्तकानि । अमुष्य य उत्तमस्य अनुवृत्तौ
सेवायां यस्येच्छा । स तत्कथामेव शृणुयादिति भावः ॥ ४५ ॥

इतिश्रीटीकायां कान्तिमालायां चतुर्थं विरचनम् ॥

45. Let people desirous of reaching His abode, hear the deeds of the Supreme Deity who had assumed the human form in the person of Kṛiṣṇa for the preservation of true religion (among mankind). By hearing them man is freed from the evils of his bad acts (and gets Mokṣa).—X. 90. 49 (Suka).

Here ends the Fourth String of the Necklace of Devotion.

THE FIFTH STRING OF THE NECKLACE OF DEVOTION

(Note — This section treats on the hymns, of the praise of Lord)

अथ पञ्चमं विरचनम् ॥

इदं हि पुंसस्तपस श्रुतस्य च स्निष्टस्य सूक्तस्य च बुद्धिदत्तयो ।
अविच्युतोऽर्थं कविभिर्निरूपितो य उत्तमश्लोकगुणानुवर्णनम् ॥ १ ॥

(१ । ५ । २२ नाद)

अथ कीर्तनं निरूपयितुं विरचनमारभते तत्रैव सवधर्मेषु हरिकीर्तनं श्रेष्ठमित्यभि-
प्रेत्याह । इदमिति । श्रुतादयो भावे णिप्ता । श्रुत वेदाध्ययनम् । सिद्धिस्तु यागादिसूक्तं मन्त्रादि-
जपो वाक्यौशलं वा । बुद्धिचिन्तारेण निश्चयसामर्थ्यं दत्तं दानं एतेषां इदमेवाविच्युतोऽर्थ-
नित्यं फलं किं तत् उत्तमश्लोकस्य गुणानुवर्णनं यद्ये कीर्तयति तैः सर्वं जन्मान्तरे कृतमिति
बोद्धव्यम् । ये भगवन्तं न कीर्तयन्ति तेषामेतत्सर्वं व्यर्थमिति भावः ॥ १ ॥

1 Prophets and poets have said that the unfailing fruit of man's religious
penances, sacrifices, learning wisdom and charity is his giving himself up to the
praising of the excellences of Him of the highest name.—I 5 22 (Nārada)

मृषा गिरस्ता ह्यसती गस्तकथा न कथ्यते यद्भगवानघोक्षज ।

तदेवे सत्यं तदुहैव मगलं तदेव पुण्यं भगवद्गुणोदयम् ॥ २ ॥

तदेव रम्यं रुचिरं नव नव तदेव शश्वन्मनसो महोत्सवम् ।

तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगम्यते ॥ ३ ॥

(१२ । १२ । ४४—५० सूत)

एतदेव कीर्तनफलं दर्शयन् रूपयति ब्रह्मण्यम् । मृषा गिरस्ता इत्याभ्यां मृषा गिर-
मिथ्यापवादाद् असती असत्यं असती वा कथास्ता यत् यास्तु उत्तमश्लोकस्य यशोऽनु-
गायत इति ॥ २ ॥

यत् तदेव सत्यं तदेव हि मगलं । इ इति हय । भगवद्गुणानां ऐश्वर्यादीनां
कीर्तयितरि अभ्युदयो यस्मात् । नव नव यथा भवति तथा रुचिरं रुचिर्ब्रह्म मह उत्सवो
यस्मात् ॥ ३ ॥

2 Those words are uttered in vain, that talk is wicked which do not
relate to Adhoksaja (Vishnu) That is true, blessed and worthy speech which
gives expression to the excellences of the Lord

3 It is lovely, it is ever new, it is the constant festival of the heart; it
dries the ocean of grief, viz, the praise of the glories of the Lord —XI 12
49-50 (Sūta)

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।

ततः सङ्गो विमुच्येत यद्विभेति स्वयं भयम् ॥ ४ ॥

(१।१।१४ शौनकादयः)

न चैतानि असंभावितानि यनो यन्नाममात्रं हीर्तनेन मुक्तिरपि साध्यत इति । संसृ-
तिमापन्नः प्राप्तः विवशोऽपि गृणन् । ततः संसृतेः । अत्र हेतुः यद्यनो नाम्नः भयमपि स्वयं
विभेति कालोऽपि ॥ ४ ॥

4. Imprisoned in the meshes of worldliness, the man is set free at once if
he hymns the name of the Lord. For terror—Death—is himself afraid of the
Lord.—I. 1. 14 (Saunaka).

न यद्वचश्चित्रपदं हरैर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।

तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्यशिक्षयाः ॥ ५ ॥

तद्वाग्विसर्गो जनताघविप्लवो यस्मिन्प्रतिश्लाकमब्रुवत्यपि नामा
न्यनन्तस्य यशोकितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥ ६ ॥

(१।५।१०—११ नारदः)

तस्माद्वासुदेव विषयकत्वाद् वाक्चातुर्यादि व्यर्थमिति युक्तमुक्तमित्याह यद्वच
इति । चित्रपदमपि यद्वचो हरैर्यशो न प्रगृणीत तद्वायसं तीर्थं काकतुल्यानां रतिस्थानं
उशन्ति मन्यन्ते कुतः मानसा सत्त्वप्रधाने मनसि वर्तमाना हंसा साधवः यतयो यत्र न
निरमन्ति नितरां न रमन्ते । उशिक्षयाः उशिक्ष कमनीयं ब्रह्माख्यं क्षयो निवासे येषां ते ।
यथा प्रसिद्धा हंसामानसे सरसि चरन्तः कमनीयपद्मखण्डनिवासाः त्यक्तविचित्राभ्रादियुक्ते-
ष्वुच्छिष्टगर्ते कामक्रीडास्थाने न रमन्ते इति ॥ ५ ॥

विनापि पदचातुर्यं भगवत्प्रधानं वचः पवित्रमित्याह । तद्वाग्विसर्गं इति । स
चासौ वाग्विसर्गः वाचः प्रयोगः । जनानां समूहो जनता । तस्याघं प्रावयति नाशयतीति ।
तथो यस्मिन् वाग्विसर्गं अब्रुवत्यपि अपशब्दादियुक्तेऽपि प्रतिश्लाकमनन्तस्य यशसा
अङ्गितानि नामानि भवन्ति तत्र हेतुः यत् यानि नामानि साधवो महान्तः वक्तरि सति
शृण्वन्ति । श्रोतरि सति गृणन्ति । अन्यदा तु स्वयमेव गायन्ति कीर्तयन्तीति ॥ ६ ॥

5-6. However picturesque the words and style may be of a piece of com-
position, the wise compare it to the pool in which crows sport. The swans of
the Mānasa lake do not find delight there, being the dwellers in a beautiful
home.

That speech is the destroyer of the sin of him who uses it which, though
not composed according to the rules of poetics, contains the name of the Lord.
Such a speech the saints like to hear, to utter and to chant.—I. 5. 10-11 (Nārada).

Note.—Freed from the tangle of figure of speech, the verse means that saints
who delight to dwell in sacred places amid holy surroundings, find no pleasure in
profane speeches and writings, however eloquent and adorned by poetic art.

ततोऽन्यथा किञ्चन यद्विवक्षत पृथक् दृशः तत्कृतरूपनामभिः ।
न कर्हिचित् क्वापि च दुःस्थिता मतिर्लभेत वा ताहृतनैरिवास्पदम् ॥ ७ ॥

(१ । ५ । १४ नारदः)

किञ्च हरिकीर्तनं विना कस्यापि विषयं तत्त्वामिमुखं न भवतीत्याह । ततोऽन्यथेति
ततः उरुक्रमचेष्टितात् पृथक् दृशः अतएवान्यथा प्रकारान्तरेण यत्किञ्चिदर्थान्तरे विवक्षतः
पुरुषस्य तथा विवक्षया कृतैः स्फुरितैरूपैर्नामभिश्च यत्कस्यत्वेनोपस्थितैः दुःस्थिता अन-
वस्थिता सती मतिः कदाचित्क्वापि विषये आस्पदं ज्ञानं न लभेत वा तेनाह ता आधूर्णिता
नौरिव ॥ ७ ॥

7 The mind that dwells not on the deeds of Hari but desires to narrate
other matters and being thus wrothly employed in the description of scenes and
names of useless things, gets distracted and finds no haven of rest like a ship
tossed by a storm — I 5 14 (Nārada)

प्रगायत स्ववीर्याणि तीर्थपाद प्रियश्रवा ।

आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥ ८ ॥

(१ । ६ । ३४ नारदः)

हरिकीर्तनाच्च सद्यो भगवति परमानन्दं यवमतिं सिद्धा भवतीति भारद्वाज-
भवेनाह प्रगायत इति । तीर्थपादो भगवान् । प्रियश्रवा प्रियकीर्तिं चेतसि दर्शनं याति
प्रकाशते आहूतो यथा तद्वदित्यर्थः ॥ ८ ॥

8 The Lord whose very feet constitute a holy shrine, so loves to hear
his glories that he makes no delay to make his appearance in my heart when I
hymn his praise as though he is drawn to it by my call — I 6 34 (Nārada)

Note — तीर्थपाद may also mean 'He from whose feet has issued the river
Gangā' Interpreted either way, the term signifies Vignō who is known by a
thousand names (सहस्रनामा)

या या कथा भगवत कथनीयोरुत्कर्षण ।

गुणकर्माश्रया पुंभिः स सेव्यास्ता बुभूषुभिः ॥ ९ ॥

(१ । १८ । १० सूतः)

तस्मात्फलितमाह । या या कथेति कथनीयानि उरुणि कर्माणि यस्य सत्सेव्या
नित्यं कीर्तयितव्या बुभूषुभिः निर्भयीभित्तुमिच्छद्भिः अन्यथा भयं न निवर्तत इति
भावः ॥ ९ ॥

9 Those who wish eternal life should sing the virtues and deeds of the
Mighty Lord — II 18 10 (Sūta)

एतन्निर्विद्यमानानामिच्छतामकुलोभयम् ।

योगिनां नृपनिर्णीतं हरेर्नामानुकीर्तनम् ॥ १० ॥

(२।१।११।शुकः)

एतदेव शुकवाक्येनाह । एतन्निर्विद्यमानानामिति । इच्छतां कामिनां तत्फलसाधनमेतदेव । निर्विद्यमानानां मुमुक्षुणां मोक्षसाधनमेतदेव । योगिनां ध्यानिनां फलं चैतदेव निर्णीतं नात्र प्रमाणं वक्तव्यमित्यर्थः ॥ १० ॥

10. This hymning of the glories of the lord is enjoined on all those who wish to have no fear from any one ; and who being disgusted with the world, desire emancipation from the miseries of life ; and who have taken to the path of Yoga.—II. 1. 11 (Suka).

एतद्दध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।

भवसिंधुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥ ११ ॥

(१।६।३५ नारदः)

ये तु विषयवाचनावद्वाग्दृष्टिः तेषां मोक्षोपि कीर्तनादेव भवतीत्याह । एतद्दध्यातुरिति । मात्रा विषयाः तेषां स्पर्शः भोगास्तेषामिच्छया आतुराणि चित्तानि येषां हरिचर्यानुवर्णनं यत् एतदेव भवसिंधौ प्लवः न केवलं श्रुतिप्रामाण्येन किंत्वन्वयव्यतिरेकाभ्यां दृष्टं एवेत्यर्थः ॥ ११ ॥

11. The hymning of the praise of Hari is the ship to carry across the troubled sea of life people whose hearts are oppressed by the hankering after the objects of pleasure.—1. 6. 35 (Nārada).

यस्यावतारगुणकर्मविडम्बनानि नामानि येऽसुविगमे विवशा गृणन्ति । तेऽनेकजन्मशमलं सहस्रैव हित्वा संयान्त्यपावृतमृतं तमजं प्रपद्ये ॥ १२ ॥

(३।६।१५ ब्रह्मा)

अस्तु खदा कीर्तनं अंतकालेपि कृतं मोक्षाय भवतीति ब्रह्मवचनेनाह । यस्येति । अवतारादीनां विडम्बनमनुकरणमस्ति येषु तत्रावतारविडम्बनानि देवकीनन्दन इत्यादीनि गुणविडम्बनानि सर्वज्ञो भक्तवत्सल इत्यादीनि कर्मविडम्बनानि गोवर्द्धनोद्धारणः कंसारातिरित्यादीनि । असुविगमे विवशा अपि गृणन्त्युच्चारयन्ति । शमलं पापं न केवलं पापं किंतु अपावृत्तं निरस्तावरणं श्रुतं ब्रह्म प्राप्नुवन्ति ॥ १२ ॥

12. They who at the moment of death in sheer helplessness utter the names of Hari, significant of the deeds of his many incarnations, cast off their sins all at once and attain to the true, the unborn Brahma. In Him do I take refuge.—III. 19. 15 (Brahmā).

अथ हि कृतनिर्वेशो जन्मक्रोध्यहसामपि ।

यद्व्याजहार विवशो नामस्वस्त्वयन हरे ॥ १३ ॥

एतेनैव ह्यघोनोऽस्य कृत स्यादघनिष्कृतम् ।

यदा-नारायणार्येति जगाद चतुरक्षरम् ॥ १४ ॥

स्तेन सुरापो मित्रधुक् ब्रह्महा गुरुतल्पग ।

स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥ १५ ॥

सर्वेपामप्यघवतामिदमेव सुनिष्कृतम् ।

नाम व्याहरण विष्णोर्यतस्तद्विषया मतिः ॥ १६ ॥

न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्ध्यत्यघवान् व्रतादिभिः ।

यथा हरेर्नामपदैरुदाहृतैस्तदुत्तमश्लोकगुणोपलभकम् ॥ १७ ॥

नैकातिक तद्वि कृतेपि निष्कृते मन पुनर्द्वाविति चेदसत्पथम् ।

तत्कर्म निर्हारमभीप्सता हरेर्गुणानुवाद खलु सत्त्वभावन ॥ १८ ॥

अथैनं मापनयत कृताशेषाघनिष्कृतम् ।

यदसौ भगवन्नाम म्रियमाण समग्रहीत् ॥ १९ ॥

साकेत्यं पारिहास्य वा स्तोभं हेलनमेव वा ।

वैकुठनामग्रहणमशेषाघहर विदुः ॥ २० ॥

पतित स्वलितो भग्न सन्दष्टस्तप्त आहत ।

हरिरित्यवशेनाह पुमान्नाहति यातनाम् ॥ २१ ॥

गुरुणा च लघूना च गुरुणि च लघूनि च ।

प्रायश्चित्तानि पापाना ज्ञात्वोक्तानि महर्षिभिः ॥ २२ ॥

तैस्तान्यघानि पूयन्ते तपोदानव्रतादिभिः ।

नाघर्मजं तदुदय तदपीशाग्निसेवया ॥ २३ ॥

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।

सकीर्तितमघ पुसा दहेदेधो यथानल ॥ २४ ॥

यथागदं वीर्यतममुपयुक्तं यदृच्छया ।

अजानतोप्यात्मगुणं तथा मंत्रीप्युदाहृतः ॥ २५ ॥

(६।२।७—१६ विष्णुवृताः)

एतदेव सातिशयं विष्णुदूतवाक्येन स्पष्टयति । अयमिति अयं अजामिलो ब्राह्मणः यत् यस्मात् विवशोऽपि हरेर्नाम व्याजहार उच्चारितवान् अतः जन्मकोटिकृतानामपि अहंसां पापानां कृतिनिर्वेशः कृतप्रायश्चित्तः न केवलं प्रायश्चित्तमात्रं हरेर्नाम अपितु स्वस्थनं मोक्षसाधनमपीति ॥ १३ ॥

ननु कर्मसाद्गुण्यकरं हरेर्नामेति युक्तं । स्वातंत्र्येण तु कथमघनिवर्तकं तत्र आहुः । एतेनैवेति । अघोनः अघवतः यत् आ इति छेदः आ ईपत् आभासमात्रं चतुरक्षरं यन्नाम तज्जगाद् । एतेनैव केवलेनैव चतुरक्षरमित्यनेन आधिक्यं च दर्शितं कथं जगाद् नारायण आय एहि आगच्छ इत्येवं विक्रोशरूपेण पुत्राह्वानेन । अयं भावः । यथा प्रमाण्यत्वात् कर्म-शुद्धिहेतुत्वं नाम्नां एवं निरपेक्षप्रायश्चित्तत्वमपि । अतएव इत्यवधारणद्वयम् ॥ १४ ॥

ननु कामकृतानां बहूनां पातकानां सहस्रश आवर्तितानां द्वादशाब्दादिकोटिभिरपि अनिवर्त्यानामेकमेव प्रायश्चित्तं कथं स्यात्तत्राहुः । द्वाभ्याम् । स्तेन इत्याभ्याम् । सुनिष्कृतं श्रेष्ठं प्रायश्चित्तमिदमेव । अत्र हेतुः यतो नाम व्याहरणात् तद्विषया नामोच्चारकपुरुष-विषया मदीयोऽयं मया सर्वतो रक्षणीय इति विष्णोर्मतिर्भवति ॥ १५-१६ ॥

ननु बहूनां पातकानां मन्वादिभिर्यथातथं प्रतिपादितानि कृच्छ्रचान्द्रायणादिवत् कर्माणि प्रायश्चित्तानि सन्ति तत् किमिति केवलं हरिनामैवेत्याशङ्क्य । इति अधिकः पाठः मुद्रिते पुस्तके दृश्यते ॥

अस्य प्रायश्चित्तस्य श्रेष्ठत्वमेवोपपादयति द्वाभ्याम् । ब्रह्मवादिभिः मन्वादिभिः उक्तैर्धर्मतादिभिर्निष्कृतैस्तथा न शुद्ध्यति उदाहृतैरुच्चारितैर्यथा नाम पदैरित्यनेन मां पाही-त्यादिक्रियायोगोऽपि नापेक्षित इति दर्शितः । किं च नामपादोच्चारणं उत्तमश्लोकस्य गुणानां चोपलम्बकं ज्ञापकं भवति न तु कृच्छ्रचान्द्रायणादिवत् पापनिष्कृतिमात्रोपक्षेपमि-त्यर्थः ॥ १७ ॥

नैकांतिकं नात्यंतशोधकं तन्निष्कृतं यत्किमिच्छतेऽपि असत्पथे पापमार्गे मनो धावति चेत् कर्मणां पापानां निर्हारं आत्यंतिकं नाशमिच्छतां हरेर्गुणानुवाद एव प्रायश्चित्तं यतोऽसौ खलु सत्त्वभावनः चित्तशोधकः ॥ १८ ॥

एवमार्शकाः परिहृत्य अजामिलनेतृन् यमदूतानादिशन्ति । अथैनमिति । अथ तस्मादेनं मा अपमार्गे नयत्यतः कृतमशेषाणामघानां निष्कृतं येन यद्यस्मात्समग्रहीत् संपूर्णमुच्चारितवान् नामैकदेशेनाप्यलमिति भावः । म्रियमाण इत्यनेन पापांतरासंभव उक्तः । न तु तत्कालीनत्वमेव विवक्षितं तदानीं कृच्छ्रादिविधिवत् नामोच्चारणविधे-रप्यसंभवात् न च विधिं विना काफतालीयनामोच्चारणं पापहरमित्यत्रास्ति प्रमाणः मिति ॥ १९ ॥

मन्थय पुत्रनामाग्रहीत् न तु भगवन्नाम । तत्राह । सांकेत्यमिति पारिहास्य परिहा-
सेन कृत् स्तोत्रं गोतालापपूरणार्थं कृत् । हेतुन किं विष्णुनेति । सायकमपि वैकुण्ठामो-
क्षारणम् ॥ २० ॥

ननु नाय सकल्पपूर्वकं वैकुण्ठनामाग्रहीत् किंतु पुत्रस्नेहपरधश सन् तत्राह ।
पतित इति । अत्रेयोनापि हरिरित्याह । स यातना नार्हति पुमानित्यनेन नात्र वर्णाश्र-
मादिनियम इत्युक्तम् । अवशत्वमेवाह । पतित प्रासादादिभ्य । स्वस्तितः मार्गं । भग्नो
भग्न गात्र । संदण्डो सर्पादिमि तसो ज्वारादिना आहतो दंडादिना ॥ २१ ॥

ननु महत पापस्य महदेव प्रायश्चित्त युक्तं न तु अल्प नामग्रहणमात्र पाप-
तारतम्येन कृच्छ्रादितारतम्यवत् । तत्राह द्वाभ्यां गुरुणामित्याभ्याम् । गुरुणा पापानां
गुरुणि प्रायश्चित्तानि लघूना च लघूनि तारतम्यं ज्ञात्वा मन्वादिभिरुक्तानि अतस्तत्र
तथैव व्यवस्था हरिनाम्ना तु नेय व्यवस्थोक्तः । विष्णोः स्मरणमात्रेण मुच्यते सर्वपात-
कैरिति वचनात् । न च सुपाविदुषानेन महापातकत्वस्मरणवत् नाम्नस्तत्प्रायश्चित्तत्व-
स्मरणस्यायमतिमात्र इति ॥ २२ ॥

किं च तैस्तानीति तैस्तपोदागादिभि तान्ययानि एव पूर्यते नश्यति अधर्माज्जातं
मलिनं तु तस्य हृदय पापकर्तुं यद्वा तेषामघाना हृदय सुदमरूप संस्काराख्य न शुद्ध्यति
तदापीशाग्रिसेवया प्रकरणात् क्षीर्त्तनेनैव शुद्ध्यतीत्यर्थः । अथ भावः महान्त्यपि पापानि
सकृदुच्यन्ति नैव नाम्ना नश्यति सकृन्प्रघर्तितेन दोषेण गाढवान्तमिव । तदाहृत्या तु
पापान्तरस्यानुत्पत्तिर्दीपधारण इव तमोतरस्य । ततश्च धासनाद्ययात् हृदयशुद्धि-
पतदर्थमेव तत्र तत्रावृत्तिविधानं पापक्षयश्च भवति स्मरता अहर्निशमित्यादिषु तदेवा-
त्राप्युक्तं गुणानुवाद एतु सत्यमायनं तदपीशाग्रिसेवयेति । अतोऽस्य हरिनाम्नैव
पापक्षयं धासनादयस्तु महापुरुषदर्शनादिति भावः ॥ २३ ॥

ननु प्रायश्चित्तमिदमपि इति ज्ञात्वानेकमिति चेत्तत्राह । अज्ञानादिति । बालकेन
अज्ञानादपि प्रक्षिप्तोऽग्निर्यथाकाष्ठराशिं दहति तद्वत् ॥ २४ ॥

नन्वेवमपि परिपदनुपदिष्ट अज्ञाहोन च कथं प्रायश्चित्तं भवेत्तत्राह यथागद-
मिति अगदमौषधं धोर्यज्जन्ममपि वक्तव्ये धोर्यतममित्युक्तं यदच्छ्रया अज्ञाहोनमपि
वप्युक्तं भक्षितं परिपदनुजादजानतो स्वगुणमारोग्यं कुर्यात् मन्त्रोपि नामात्मकं
तथा स्वकार्यं कुर्यादेव नहि वस्तुशक्तिं अज्ञादिकमपेक्षते ॥ २५ ॥

13 This person (Ajāmīla) has expiated and freed himself from the sins
of a million incarnations For he uttered the name of Nārāyaṇa in the help-
less condition of his death And this utterance not only served as an act of penance
but the means of effecting his final emancipation

14 When he uttered the four letters occurring in his call nārāyaṇa (O
Nārāyaṇa, come) the expiation of all sins were made by him

Note—The word नारायणाय (Nārāyaṇāya) has the 4th case termination and is
a part of the eight lettered Mantra of the Vaiṣṇavas But in the call of Ajāmīla

the expression may be analysed in two words नारायण and आय, the first being the vocative form of the noun नारायण and the second आय being a verb in the imperative mood, second person, singular number, both together signifying O Nārāyaṇa, come. The story, in brief, is, that Ajāmīla was a Brāhmaṇa of bad character and had become a high way robber. At the time of his death he called his son whose name was Nārāyaṇa. By virtue of the utterance of this name which is one of the many names of Viṣṇu, he was saved after his death from falling into the clutches of Yama's myrmidons.

15-25. The thief, the wine-drinker, the betrayer of his friend the killer of a Brāhmaṇa, the polluter of the bed of his *Guru*, the killer of a woman and of a cow, a regicide, a patricide, and other sinners. The expiation of the sin of all of these sinners is made by the uttering the name of Viṣṇu. Because Viṣṇu's attention is drawn towards the caller as one belonging to Him. The sinner is not washed of his sins so clean by penances prescribed by expositors of the *Sruti*; nor by performance of religious rites and ceremonies (as prescribed by the *Dharma-Sāstras*) as by the utterance of the name of Hari, which are significant of his illustrious qualities. Penances cannot effect radical purification. For even after the performance of the penance it is possible that the mind may run after evil ways. Therefore people who desire to effect complete annihilation of their sins should praise the Lord which causes the purification of the heart. Do not, O myrmidons of Yama, carry him. He has effected entire purification of his sins; for at the moment of his death he uttered the name of Bhagavān. Whether uttered in calling some one who hears that name, or uttered in jest, or uttered in filling a stop in a tune while singing, or uttered insultingly in disrespect, the name of Hari has been spoken of as destructive of sins. When slipping and falling, when his limbs are fractured, when bitten, beaten and otherwise afflicted, the man who ejaculates the name of Hari even involuntarily does not merit punishment for his sins. The great Rṣis in their plenary possession of knowledge of all things, have prescribed small and great penances for small and great sins proportionately. By the performance of these penances their sins are washed away. But their hearts can only be cleansed by the service of the feet of the Lord. Whether uttered willingly or unwillingly, consciously or unconsciously, the name of Hari consumes the sin of man as fire consumes fuel. Just as a powerful drug taken produces effect though its medicinal virtues may not have been known to the patient, so does a *Mantra* when rightly uttered produce its effect.—VI. 2. 7-19 (The Heralds of Viṣṇu.)

एवं स विग्लान्तसर्वधर्मादाह्वयाः पतिः पतितो गर्ह्यकर्मा ।
निपात्यमानो निरये हतव्रतः सदो विमुक्तो भगवन्नाम गृह्णन् ॥१६॥

नात परं कर्मनियन्धकृन्तनं मुमुक्षतां तीर्थपदानुकीर्तनात् ।
न यत्पुनः कर्मसु सज्जते मनोरजस्स्तमीभ्या कलिल ततोऽन्यथा ॥ २७ ॥
(६।२।४५—४६ शुक)

एवमजामिलाप्रकरणमुपसहरति । एवमिति । पित्रादिताः स्वर्गं धर्मा येन
हृतं प्रत स्वदारनियमादि यस्य स भगवन्नाम गृह्णन् तत्प्रभावात्सद्यो मुक्तं पापेभ्यः
यमपाशेभ्यो वा तस्मात्साधूकं अनुविगम इत्यादि ॥ २६ ॥

तदेव कलितमाह नात परमिति । कर्मनियन्धस्य पापमूलस्य कृन्तनं छेदकं
अत पर नास्ति कस्मात्तीर्थपदानुकीर्तनात् । तत्र हेतुः यद्यतोऽनुकीर्तनात् । ततोऽनु-
कीर्तनादन्यथा प्रायश्चित्तान्तरं रजस्स्तमीभ्यां कलिलं मज्जनमेव तिष्ठति यत्
तन्मनः ॥ २७ ॥

26-27 Thus was Ajāmila, the paramour of his female slave, he who
had trodden down all religious injunctions, rites and ceremonies, who had fallen
by his reproachful conduct, who was on the point of being cast into hell—thus
was he saved by the utterance of the name of the Lord. No other instrument
cuts the bonds of Karma so well as the singing the praise of Him whose feet are
a sacred shrine. For the mind is not then attached to worldly activities. Other
methods are soiled with the qualities of *Rajas* and *Tamas* (Passion and Inert-
ness),—VI 2 45-46 (Suka)

श्रियमाणो हरेर्नाम गृह्णन् पुत्रोपचारितम् ।

अजामिलोऽप्यगाढात् किमुत श्रद्धया गृणन् ॥ २८ ॥

(६।२।४६ शुक)

अत्रासनायना परिहरति श्रियमाण इति । श्रियमाण अवशत्वेन बुद्ध्याविहीनोऽपि ।
धाम विष्णोः । अगात् देहान्तरे ॥ २८ ॥

28 Having uttered the name of Hari when calling his son, Ajāmila
went to the abode of Nārāyaṇa. Greater is the title to the reward of that
person who sings Hari's praise in full faith—VI 2 49 (Suka)

नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रका ।

अजामिलोऽपि येनैव मृत्युपाशादमूमुचत् ॥ २९ ॥

एतावतालमघनिर्हरणाय पुत्रा संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुशं पुत्रमघवान् यदजामिलोऽपि नारायणेति श्रियमाणा उपैति
मुक्तिम् ॥ ३० ॥

(६।३।२३—२४ धर्म)

एतदेव यमवाक्येन स्पष्टयति चतुर्भिः नामोच्चारणेत्यादिभिः । पुत्रका इति
वृत्तसंयोजनं । येनैव हृदिनामोच्चारणमात्रेणैव ॥ २९ ॥

तस्मान्निरपेक्षसाधनं हरिनामोच्चारणं पुरुषार्थ इत्याह । तावताज्ञमिति भगवतो गुणानां कर्मणां नाम्नां संकीर्तनमिति यत् पतावता पुंसां अघनिर्हरणाय पापक्षयमात्राय अलं उपयोगो नास्ति । अलं शब्दोऽत्रावधारणे उपयोगाभावमेवाह । अजामिलो महा-पास्तक्यपि नारायणेति विक्रुश्य न तु कीर्तयन् तत्र पुत्रं विक्रुश्य न तु हरिं अघवानशुचिरपि प्रियमाणो स्वस्थचिंसापि मुक्तिमवाप । न त्वघनिर्हरणमात्रं मुक्ति-दातुश्च कीर्तनस्यार्थकामादिदानमोपतद्गमिति द्रष्टव्यम् ॥ ३० ॥

29-30. See, O my children, the virtue of the utterance of the name of Hari, by means of which even Ajāmīla was saved from the clutches of the myrmidons of Yama. It is not enough to say that the singing of the praise of Hari's name, virtues and deeds destroys sin. For the mere utterance of the words, O Nārāyaṇa, by Ajāmīla when calling his son resulted in the salvation of a sinner like him.—VI. 3. 23-24 (Yama).

प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्वत साययालम् । त्रय्यां जडोक्तमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः ॥ ३१ ॥

(६।३।२५ यमः)

नन्वेवं तर्हि मन्वाद्युक्ता द्वादशावदादिविधयोपार्थाः प्रसज्जेरन् तत्रायासादि-बाहुल्यात् हरिनामोच्चारणमात्रस्य सुकरत्वात्ते नैव लघुना कृतार्थत्वात् पुरुषप्रायश्चित्तेषु अप्रवृत्तिप्रलंगादिति चेन्नाह । प्रायेणेति महाजनो मन्वादिः यथामृतजीवनोपश्रिमजानन्तां वैद्या रोगनिर्हरणाय त्रिकटुनिम्बादीनि स्मरन्ति तथा स्वयंभूशंभुप्रमुखद्वादशावदा-दिव्यतिरक्तेनायं महाजनोऽतिशुल्लभिमदमज्ञात्वा द्वादशावदादिकं स्मरन्ति । किं च सायया देव्या अलं मोहितमतिरयं जनः मधु मधुरं यथा भवत्येवं पुष्पितायां पुष्पस्थानीयैरर्थ-वादैर्मनोहरायां त्रय्यां जडोक्ता अभिनिविष्टमतिर्यस्य अतो महत्येव कर्मणि अत्रया युज्यमानो नाल्पे प्रवर्तते । दृश्यते हि प्राकृतस्य महति मंत्रादौ अस्मा अल्पकेनामाक्षरे च न तस्माद्रस्य ग्राहको नास्तोति तैर्नोक्तम् । यद्वा । स्वाधोनसिंहोत्तीत्येनावताश्च शृगाला-दिनिवारणाय तं यथा न प्रयुजते तथा अतितुच्छत्वात्पापस्य तन्निरसनाय परममंगलं हरेर्नाम न स्मरन्ति । यद्वा । नाममाहात्म्यज्ञाने सर्वमुक्तिप्रलंगादित्येषा दिक् ग्रन्थविस्तर-भयाभ्यातिप्रपञ्चते इति प्राञ्चः । वयं तु ब्रूमः । वेदार्थविचारकैर्मन्वादिभिर्वेदार्थो भगवन्नाममहिमा ज्ञातश्च बहुषु स्थानेषु निबद्धश्च तथापि द्वादशावदादीनां नाप्रामाण्यं । यथाहि यागादिकमुक्त्वा शेषे सर्वोपमर्दनेनाद्वैतमुक्तं वेदे तथा श्रीहरिनामापि प्राय-श्चित्तेषु एवं च यथाद्वैतश्रुतिभङ्गालुभिर्व्यागादिष्वकृतेष्वपि न वेदाप्रामाण्यं तथा नामो-च्चारणमहिमाश्रङ्गालुभिः प्रायश्चित्तान्दरे अकृतेषु सुकरत्वात् संभावनादीनां चाद्वै-तपक्षतुल्यत्वादिति । तदुक्तं प्रायेणेति एवं श्रवणादिष्वपि द्रष्टव्यम् ॥ ३१ ॥

31. The great ordainers of laws (Manu and others) were not acquainted with this (power of the name of Hari). Their understanding was confused by the influence of Mâyā. Those ordainers (of penances) were engaged in great

sacrificial rites because their intellects were misled by the sweet and flowery texts of the Vedas —VI 3 25 (Ynma)

Note—This rebellion of the Bhāgavata against the Karma Kānda of the Vedas finds support in the Bhāgavad Gītā (vide Chapter II, verses 42 & 45) The irreverential tone of the reflection betrays open departure from the ancient line of belief and action. It is an important subject for research by scholars to trace the change of belief that has taken place resulting in the overthrowing of sacrificial performer monies by the Bhāgavatas and the growth of their religion of Bhakti.

एवं विमृश्य सुधियो भगवत्यनन्ते सर्वात्मना विदधते खलु
भावयोगम् । ते मे न ददमर्हन्त्यथवा अमीपा स्यात्पातकं
तदपि हत्युरुगायवाद ॥ ३२ ॥ (६।३।२३—२६ यम)

तस्मात्सर्वात्मना भगवतः कीर्तनं कर्तव्यमित्याह पधमिति भावयोग भक्तियोगं
अमीपा पातकं न स्यादेव यदि स्यात् ऋगापस्य वादः कीर्तनाम् ॥ ३२ ॥

32 Having reasoned in this manner the wise place their devotion on Ananta (the Infinite) Those people should not be punished by me If they have incurred any sin it has been destroyed by their praising of the glories of the Lord —VI 3 23-26 (Yama)

अथापि मे दुर्भगस्य विबुधोत्तमदर्शने ।

भवितव्यं मंगलेन येनात्मा मे प्रसीदति ॥ ३३ ॥

अन्यथा म्रियमाणस्य नाशुचेवृषलीपते ।

वैकुठनामग्रहणं जिह्वा वक्तुमिहार्हति ॥ ३४ ॥

क्वाचाह कितव पापो ब्रह्मघ्नो निरपत्रप ।

क्व च नारायणेत्येतद्भगवन्नाम मंगलम् ॥ ३५ ॥

(६।२।३२—३४ अजामित्र)

यथोक्तं ब्रह्मायससाध्यद्वादशाब्दादिप्रायश्चित्तं प्रधानं सुकरं तु नामोच्चारणं न तथेति । तदतिमदं अनेकजन्मार्जितपरमसुकृतसाध्यत्वान्नमोच्चारणस्येति अज्ञामित्त-
वचनेनाह त्रिमि । अथापीति । यद्यप्यहमस्मिन्जन्मनि दुर्भगः पापीयान् तस्यापि मे नूनं
विबुधोत्तमदर्शने तन्निमित्तं मंगलेन महता पूर्वेण पुण्येन भवितव्यं येन दर्शनेन आत्मा
प्रसीदति इदानीमपि ॥ ३३ ॥

अत्रानुमापकमाह । अन्यथेति । अन्यथा पूर्वपुण्यं विना कथञ्चन वैकुठनाय
गृह्यते वशीक्रियतेनेनेति ग्रहणम् ॥ ३४ ॥

अत्र हेतुः क्वाहमिति ब्रह्मणः विप्रत्वनशकं महता पुण्येन विना अत्यता-
समाधितमेतदिति भावः ॥ ३५ ॥

33-35 There is no doubt that there is an auspicious cause which has produced this vision of the Supreme, placed to one like me who am so un-

worthy, a vision which has made my mind so serenely happy. Otherwise without previous merit (acquired in former births), the tongue of this paramour of a Śūdra slave woman is not fit to utter the name of Nārāyaṇa. Vast is the distance between me, the shameless, the sinner, the treacherous, the murderer of Brāhmaṇas and the ineffable name of the Lord.—VI 2. 32-34 (Ajāmīla).

ब्रह्महा पितृहा गोघ्नो मातृहाचार्यहाधवान् ।

शवादः पुक्कशको वापि शुद्धयेन् यस्य कीर्तनात् ॥ ३६ ॥

(६।१३।८-ऋषयः)

तस्य नाम्नो मंगलत्वमेवाह । ब्रह्महेति । यस्य भगवतो नाम्नः । तस्मात्प्राम-
ग्रहणं अनेकसुकृतकृत्यमिति ब्रह्मायास्तसाध्यमिति भावः ॥ ३६ ॥

36. Even a murderer of a Brāhmaṇa, of his own mother and teacher, and of a cow, even the eater of dog's carrion, even a low-born brat of a Śūdra mother and Niṣāda (a low-born pariah) father becomes purified by singing the praise of the lord — VI. 13. 8 (Rīsis).

अहो वत श्वपचोऽतो गरीयान्यस्य जिह्वाग्रे वर्तते नाम तुभ्यम् ।

तेपुस्तपस्ते जुहुवुः सन्तुरार्या ब्रह्मानूचुर्नाम * गृणन्ति ये ते ॥ ३७ ॥

(३।३३।७ देवहूतिः)

तदेवोपपादयति देवहूतिवाक्येन । अहो वत इति । अहो वत इत्याश्चर्यं यस्य जिह्वाग्रे वर्तते तुभ्यं तव नाम स श्वपचोऽपि अतः अस्मादेव हेतोः गरीयान् यद्यस्मात् वर्तते अत इति वा । कुत इत्यत आह । यतस्य एव तपस्तेषुः कृतवन्तः जुहुवुः होमं कृतवन्तः सन्तुः तीर्थेषु स्नाताः । आर्यास्त एव सदाचाराः ब्रह्म वेदम् अनूचुः अधीतवन्तः ये ते नाम गृणन्तीत्यर्थः । जन्मान्तरे तैस्तपो होमादिसर्वसुकृतमिति त्वन्नामकीर्तनेन महाभाग्यादयो व-
गम्यन्ते यद्वा तन्नामकीर्तने तपोहोमाद्यन्तर्भूतमतस्ते पुण्यतमा इति स्थूलोपसंहाराभिप्रा-
येण व्याख्येयम् ॥ ३७ ॥

37. It is wonderful that an eater of carrion should be so elevated by reason of his tongue uttering Thy name. They who sing Thy praise have vi-
tually performed penances, have poured oblations on fire, have bathed in sacred rivers, have recited the Vedas. They have become ennobled.—III. 33. 7 (Devahūti).

गृहेष्वविशतां वापि पुंसां कुशलकर्मणाम् ।

मद्वार्त्तायातयामानां न बंधाय गृहामताः ॥ ३८ ॥

(४।३०।१६ श्रीकृष्णः)

* ब्रह्मानूचुरिति पाठान्तरम् ।

तदेव हरिकीर्तनस्य सर्वत्रोपकारकत्वमुक्त्वा सर्वाधमाधिकारित्व कैमुतिकन्या-
येन भगवद्वचनेनाह । गृहेष्वविशतामिति । गृहेष्वविशता आसक्तानां कुशलकर्मणां
अनिच्छिद्यत्वापाराणां परस्पर भवार्थं यातयामाना गतकालानां पुत्रां गृहा न वधाय सप्ता
राय भवन्ति सप्ता सम्मनाश्च भवतीति भक्तिलाघतत्वादिति । तथा च यदि विषयिनाम-
प्यनेन सिद्धिस्तदा सुनरामन्येषामिति भाव ॥ ३८ ॥

38 Whether men be householders expert in worldly occupations, they
are not subject to the bondage of repeated incarnations if they pass their hours
in the praise of my glory —IV 30 19 (Sri Kṛṣṇa)

Note.—The privilege of praying to God belongs to all—irrespective of birth,
age, sex profession &c The reward of Mokṣa is the portion of all devotees of
G d This is the Vaiṣṇava Dharma It is the solace of the lowest classes because
it places within their reach the same spiritual rewards as are open to the highest
classes

तस्मादहं विगतविकल्ब ईश्वरस्य सर्वात्मना महि गृणामि
यथा मनीषम् । नीचोऽजयागुणविसर्गमनुप्रविष्ट पूयेत येन हि
पुमाननुवर्णितेन ॥ ३९ ॥

(७।४।१२ प्रह्लाद)

न च केवलं स्तुतिमात्रं पतञ्जलाचारादिति प्रह्लादवचनेनाह । तस्मादहमिति
यस्मादेव मनवान् कीर्तनेनैव तृण्यति तस्मादहं नीचोऽपि विगतविकल्ब गतशकं सन्
ईश्वरस्य महिमानं सर्वथा सर्वप्रपत्नेन स्वमनीषानुसारेण अनुवर्णयामि अज्ञानतोऽपि
तत्करणे हेतुमाह । येनैव महिम्ना अनुवर्णितेन अजया अविद्यया गुणविसर्गं ससारं अनु-
प्रविष्टं पुमान् शुद्ध्येत तन्महिम्नोऽन्यस्य तथा शोधकत्वामवात् ॥ ३९ ॥

39 I, therefore, though of low birth (of the tribe of Daityas) have no
hesitation to praise the Lord with all my heart according to the power of my
understanding For by so doing even one who is cast into the world of Māyā
(ignorance) becomes purified —VII 9 12 (Prahlaḍa)

सोऽहं प्रियस्य सुहृद परदेवताया लीलाकथास्तव नृसिंहविरिं-
चिगीता । अजस्तितर्भ्यनुगृणन् गुणविप्रमुक्तो दुर्गाणि ते
पदयुगालयहसस ग ॥ ४० ॥

(७।४।१२ प्रह्लाद)

एव चाविद्यया इत्युक्तम् । पतत्फलं दर्शयति । प्रह्लादवाक्येनैव सोऽहमिति ।
सोऽहं तव दासः सन् भो नृसिंह तव लीलाकथा अनुगृणन् दुर्गाणि महद्भुजानि अज-
सा तितर्भ्यन्तरामीत्यर्थः । अत्र हेतुः गुणैरागादिभिः विशेषेण प्रयुक्तं सन् ततः ते पद-
युगमेव आलयो येषां भक्तानां त एव हंसा ज्ञानिनः ते सगो यस्य मम सोऽहं कथं भूत-
स्य तव कथा तन्नाह । प्रियस्येत्यादि कुतो ज्ञाता । विरञ्चनं गीता तत् सप्रदायप्रवृत्ताः
दास्ये प्रवृत्तस्य मम भगवदनुग्रहेण सत्सगस्त्वतो वीतरागतया भगवद्गुणवर्णनं ततश्च
न दुःखादिसम्भवः स्यादिति वाक्यार्थः ॥ ४० ॥

40. O Nṛsiṃha, by praising Thy glorious deeds which Brahmā has sung in the Vedas, I shall at once get over my difficulties. I shall become associated with saints who take refuge in Thy lotus feet and I shall be freed from the meshes of Mâyā.—VII. 9. 18 (Prahlaḍā).

मंत्रतस्तंत्रतः छिद्रं देशकालार्हवस्तुतः ।

सर्वं करोति निश्छिद्रं नाम संकीर्तनं तव ॥ ४१ ॥

(८ । २३ । १६ शुक्रः)

एवं भगवत्कीर्तनं निरपेक्षं श्रेयःसाधनमित्युक्तम् । इदानीं कर्मांतरवैगुण्यपरीहार-
समर्थमपीत्याह । शुक्राचार्यवाक्येन । मंत्रतस्तंत्रत इति । मंत्रतः स्वरादिभ्रंशेन तंत्रतः
व्युत्क्रमादिना देशतः कालतश्च अर्हतः सत्पात्रतः वस्तुतस्तु दक्षिणादिना यच्छिद्रं न्यूनं
तत्सर्वं तव नाम्नोनुकीर्तनमात्रमेव निश्छिद्रं करोति ॥ ४१ ॥

41. The utterance of Thy name makes up all that is wanting in the invo-
cation of a Mantra (whether due to wrong pronounciation) or wanting in Tantra
(due to wrong sacrificial arrangement) or wanting in place, time and materials
of worship,—all these differences are made up by the utterance of thy name.—

VIII. 27. 16 (Sukla).

Note.—At the end of religious rites and ceremonies such as Śāddhas, &c.
the following prayer for forgiveness is generally invoked:—

यद्वाङ्म कृतं कर्म जानता वाप्यजानता ।

साङ्गं भवतु तत् कर्म श्री हरेर्नामानुकीर्तनात् ।

श्री हरिः श्रीहरिः श्रीहरिः ॥

Which may be rendered into English as follows —

"Whatever work may have been performed imperfectly, whether knowingly or
unknowingly, may the same be made perfect by the utterance of the name of Śrī
Hari."

Thrice is the name of Hari repeated with the prefix of the auspicious honorific
Śrī.

या दोहनेऽवहनने मथनोपलेप प्रेखेखनाभरुदितोक्षणमार्ज-
नादौ । गायन्ति चैनमनुरक्तिधयोश्रुकण्ठ्यो धन्याव्रज स्त्रिय उरु-
क्रमचित्तयानाः * ॥ ४२ ॥

(१० । ४४ । १५ मथुरापुर—योषितः)

तस्माद्धरिकीर्तनपरा एव धन्या इत्याह नगरनारीवचनेनाह । यादोहनेति । यादो-
हनादिषु एनं गायन्ति ता व्रजस्त्रियो धन्या । अवहननं धानादेः कण्डनम् । प्रेखेखनं दोलां
दोलनं । उक्षणं सेचनं कथंभूता उरुक्रमे चित्तं उरुक्रमचित्तं तेनैव यानं सर्वविषयप्राप्ति-
र्यासां ताः पाठान्तरे उरुक्रमं चिंतयन्त्यः कुतः अनुरक्तधियः अत्र लिंगं अभ्रुकण्ठ्यः ॥४२॥

42. Blessed are the women of Vraja who with their minds riding on the
thoughts of Viṣṇu and with their voice choked with the flow of tears, sing His

* चिन्तयाना इति पाठान्तरम् ।

praise with all their hearts, while going through their domestic work of milking and churning, grinding and pounding, sweeping and besmearing (the floor with cowdung), swinging and lullabying crying babies, and watering (plants and trees) —X 44 15 (Women of Mathurā)

क उत्सेहत सत्यक्तुमुत्तमश्लोकसंविदम् ।

अनिच्छतोपि यस्य श्रीरंगान्न च्यवते क्वचित् ॥ ४३ ॥

(१०।४७।४८ गोप्य)

यत एव अत आह । क उत्सहेति । सविद परस्परवार्त्ता क आत्महितार्थी त्यक्तु त्याग कर्तु उत्सहेत यस्य उत्तमश्लोकस्य निजलाभपूर्णत्वात्तामनिच्छतोपि क्वचित्समक-
वर्दानसमयेपि तथा भगवत्कीर्तनविमुख लक्ष्मीर्नानुगृह्णातीति भाव ॥ ४३ ॥

43 Who would like to cease from the talk of Kṛṣṇa, to whose embrace Lakṣmī clings though he may like it or not?—X 47 48 (Gopīs)

गायन्ति ते विशदकर्मगृहेषु देव्यो राज्ञां स्वशत्रुवधमात्म-
विमोक्षणं च । गोप्यश्च कुजरपतेर्जनकात्मजायाः पित्रोश्च
लब्धशरणा मुनयो वयं च ॥ ४४ ॥

(१०।७१।६ उद्धवः)

अतएव विवेकिन कीर्तनमेव कुर्वन्तीति नारदवचनेनाह । गायन्ति इति । जरा-
सधधृताना राज्ञा देव्य पत्न्य ते विशद कर्म खगृहेषु पालनालनादी गायन्ति तत्कर्मस्व-
शत्रोर्जरासधस्य वध आत्मना च विमोक्षणं च वत्स मा रोदी श्रीकृष्ण जरासध निहत्य
तव पितरं मोचयित्वा कामान्पूरयिष्यतीत्यत्र दृष्टान्त गोप्यश्चेत्यादि । यथा गोप्य
शत्रून्नुद्धवध स्वमोक्षणं च गायति अवतारान्तरं च कुजरपते नक्रान्मोक्षणं जानकात्म-
जायाश्च रावणात् भ्ररैव च पित्रो कलशहात् मोक्षणं च नकादीना च वधं च मुनय
सनकादय अन्येपि लब्धशरणा भक्ता ॥ ४४ ॥

44 The wives of the chiefs (imprisoned by Jarāsandha king of Magadha) will sing in the midst of their domestic duties, Thy great service, viz., the killing by Thee of their enemy and the release of their husbands, Lakṣmī do the Gopīs sing of singular services of Thy killing their enemy Śaṅkhaśūda and of the elephant's release by Thee from the alligator, and of the release of Jānakī (from the prison of Rāvana) and of the release (from the prison of Kāṁsa) of Thy parents (Vasudeva and Devakī) And so also the Munis and we who have found shelter in Thee shall sing (of our release from the prison of worldly life)—X 71 9 (Uddhava)

जिह्वा लब्ध्वापि यो विष्णु कीर्तनीय न कीर्तयेत् ।

लब्ध्वापि मोक्षानि श्रेणीं स नारोहति दुर्मति ॥ ४५ ॥

(हरिमक्ति सुधोदये ८।५ नारदः)

एवमन्वयं निरूप्य व्यतिरेके निंदामाह। जिह्यामिति । लब्ध्वापि स्वाधीनजिह्वापि स मोक्षनिःश्रेणी मोक्षारोहणसोपानं लब्ध्वापि नारोहतीति दुर्मनिर्णयः । अत्र मोक्षनिःश्रेणी जिह्याया दृष्टान्तः अरोहणं कीर्तनस्य ॥ ४५ ॥

45. He who having got a tongue does not praise Viṣṇu—that fool does not ascend the ladder of Mokṣa which is in his command.—VIII. 5. Haribhaktisudhodaya (Nārada).

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजाश्वच ।
वित्तं त्वतीर्थीकृतमंगवाचं हीनां मया रक्षति दुःखदुःखी ॥ ४६ ॥
यस्यां न मे पावनमंग कर्मस्थित्युद्भवत्राणनिरोधमस्य ।
लीलावतारेप्सितजन्म वास्याद्वंध्यां गिरं तां विश्वयान्न धीरः ॥ ४७ ॥
(११ । ११ । १६—२० श्रीकृष्णः ।)

कथं दुर्मतिः कीर्तनविमुखत्वेन वृथा वाग्व्ययदुःखित्वादिति भगवद्वचनेनाह । गां दुग्धदोहामिति । दुह्यत इति दोहः पयः । दुग्धोदेहो । नोत्तरत्र दोहोस्ति यस्यास्नां अर्थशून्या असतीभार्यां कामशून्यां । देहं पराधीनं प्रतिक्षणं दुःखहेतुः असत्प्रजादृष्टादृष्टफलशून्यं पुत्रं । अतीर्थीकृतं आगतेऽपि पात्रे अदत्तम् । दुः कीर्तिदुरितापादकं अंग हे उद्धव दुःखानन्तरं दुःखमेव यस्य सा रक्षति यथा तथा मयाहीनां वाचम् ॥ ४६ ॥

एतद्भगवद्धीनत्वं विवृणोति तस्यामिति । जगंतः शोधकं चरित्रं न स्यात् किं तत् [अस्य विश्वस्य स्थित्यादिरूपं तद्धेतुस्त्यर्थः । लोलावनारेषु ईप्सितं जगत् प्रेमासदम् । श्रीकृष्णरामादिजन्म वा न स्यात् तां निःकलां गिरं धीरो धीमान् न धारयेत् दुःखमात्रहेतुत्वादिति ॥ ४७ ॥

46-47. It is an infliction and a misfortune to keep a cow that has ceased to give milk, to have a wife that is unfaithful, a body that is another man's slave, children that are wicked, to give away wealth to an unworthy person, and to have a tongue that does not praise me. Let not a wise man have a tongue that is not used in singing my glorious works—the creation, preservation and destruction of the universe, my many incarnations that I underwent in the manner I liked.—XI. 11. 19-20 (Śrī Kṛiṣṇa).

कलिं सभाजयन्त्यार्या गुणज्ञा सारभागिनः ।

कार्तनेनैव * कृष्णस्य मुक्तसंगः परं ब्रजेत् ॥ ४८ ॥

न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह ।

यतो विंदेत परमां शान्तिं नश्यति संसृतिः ॥ ४९ ॥

(११ । ५ । ३६—३७ कर्माज्जनः)

* यत्र सङ्कीर्तनेनैव सर्वस्वार्थोऽभिलभ्यते इति पाठान्तरम् ।

एव अकीर्तने निशामुक्त्वा विशेषात् कलियुगे कीर्तनं प्रशस्तमित्याह । कलिमिति कलि कलियुगं समाजयन्ति प्रशंसति कलेर्गुणं जानन्ति यतः सारभाग साराशं गृह्णीतीति सारभागिनः यत्र युगे कीर्तनेनैव कृष्णस्य अतएव समाजयतीत्यर्थः ॥ ४८ ॥

अत्र कैमुतिकन्यायेन स्वार्थलाभं स्पष्टयति न एतत् इति । अतः कीर्तनात् अन्यं परमं उत्कृष्टं लाभं अर्थो नास्ति स्वार्थोपायस्य इह ससारे भ्राम्यता इह साधनोपाय-विचारे वा भ्राम्यता अनिवार्यवचना । यत्र कीर्तनात् परमां शांतिं मोक्षं । यदि चैव तदा धर्मादिकं कीर्तनेनैव प्राप्यत इति किमु वक्तव्यम् । यद्वा नैकस्यायं शंकरामृतान्नतत्त्वयमानन्दप्रदं स्वार्थान्तर्हेतुरहेतुश्चेति परमो लाभ एव तस्मात्कलेः प्रशंसा युक्तैवेति ॥ ४९ ॥

48-49 They who appreciate good qualities, they who choose the essential of things and worthy men speak highly of Keli Yuga. For in this age all objects of desire are obtained by the mere singing of Hari's praise. No other means is equal to it for men lost in the mazes of worldly life. For by means of it tranquillity is obtained and subjection to rebirths is got rid of—XI 5 36-37 (Karabhāṣya)

ते सभाग्यामिनुष्येषु कृतार्था नृप निश्चितम् ।

स्मरन्ति स्मारयन्तो ये हरेर्नाम कलौ युगे ॥ ५० ॥

एव च कीर्तने परंप्रेरणमपि स्वकीर्तनतुल्यमित्याह । श्रुत्वाप्येन ते सभाग्या इति । नृप परीक्षित्वा स्मारयन्ति परान् ॥ ५० ॥

50 They are the fortunate among men, they are the blessed—they who remember the name of Hari and make others remember it in this age of Kali.

कलेर्दोषनिधे राजन् अस्ति ह्येको महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तबन्धं परं व्रजेत् ॥ ५१ ॥

कृते यद्विधायतो विष्णु त्रेताया यजतो मखै ।

द्वापरे परिचर्याया कलौ तद्भुरिकीर्तनात् ॥ ५२ ॥

(१२ । ३ । ५१—५२ शुकः)

किंच दुष्टस्यापि कले कृनादिषु घ्यानादीनां फलानि हरिकीर्तनेनैव ददतः समाजनं युक्तमेवेत्याह ब्रह्म्याम् । कलेर्दोषनिधेरित्याभ्याम् । दोषनिधेर्दोषबलस्य यतस्तस्य हरिकीर्तनादेव बलौ भवतीत्यर्थः ॥ ५१-५२ ॥

51-52 The Keli Yuga is the storehouse of vices. But there is one virtue in it. By praising Kṛṣṇa a man is released of his bonds that enchain him and he obtains union with Brahma. That which is obtained by meditation on Viṣṇu in the Satya Yuga, and by sacrifices in the Tretā Yuga,—and by services in Dvāpara,—the same is acquired by singing the praise of Hari in the Kali Yuga. XII 3 51-52 (Śnke)

त्रिणोर्नुवीर्यगणनां कतमोर्हतोह यः पार्थिवान्यपि कविर्विम-
मेरजांसि । चस्कंभ यः स्वरंहसारखलतात्रिपिष्टं यस्मात्त्रिसाम्य-
सदनादुरुकंपयानम् ॥ ५३ ॥

नान्तं विदाम्यहममी मुनयोग्रजास्ते मायात्रलस्य पुरुषस्य
कुतो परे ये । गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि
समवस्यति नास्य पारम् ॥ ५४ ॥ (२ । ७ । ४०—४१ ब्रह्मा)

ननु तर्हि कति गुणाः कीर्तनीयाः इत्वपेक्षायां आनंत्यान्नियमोऽशक्य इत्याह ।
विणोर्पिनि । पृथिव्याः परमाणुनपि यो विममे गणितवान् तादृशोपि कोऽनुविणोर्वीर्यं
गणनां कर्तुमर्हति कथं भूतस्य विणोः त्रिपिष्टं सत्यलोकं च चस्कंभ धृनवान् किमिति
चस्कंभ यस्मात् त्रिविक्रमे अखलिता प्रतिघातशून्येन स्वरंहसा स्वपादवेगेन त्रिसाम्यरूपं
सदनमधिष्ठानं प्रधानं तस्मादाख्य उरु अधिकं कंपयानं कंपेन यानं यस्येति वा । अतः
कारणाच्चस्कंभ । आत्रिपिष्टमिति छेदो वा सत्यलोकमभिव्याप्य यः सर्वं धृतवानि
त्यर्थः । यस्यैव वामनावतारस्यैते गुणाः तस्यानंतावतारस्य गुणा ब्रह्मादिभिरप्यसंख्येया
इति ॥ ५३ ॥

एतदेव ब्रह्मवाक्येनैव प्रपंचयति नान्तमिति । ते तव पुरुषस्य मन्मायावलं तस्यः नन्तं
विदामि नोवेद्मि दशशतानि मुनानि यस्य सोऽपि द्विसहस्रजिह्वोऽपि यस्य गुणान् गायन् अन्तं
पारं न समवस्यति न प्राप्नोतीति भावः ॥ ५४ ॥

53-54. Who can count the heroic deeds of Visṇu ? Not even he who can
count the atoms of the dust of the earth can count the heroic deeds of Visṇu.
He who covered the worlds including the Satyaloka by his unbroken speed
shaking the entire world of Nature. Not I nor your elder brothers (Sanaka,
Sanandana, Sanātana and Sanatkumāra) have comprehended the powers of that
Being. Much less can any one else find his bottom. The god Ananta with
his thousand heads singing his praise, cannot finish recounting all the deeds of
glory of His many Avatāras (incarnations) —II. 7. 40-41 (Brahmā).

यो वानन्तस्य गुणाननन्ताननुक्रमिष्यन्स तु बालबुद्धिः ।

रजांसि भूमेर्गणयेत्कथंचित्कालेन नैवाखिलसत्त्वधाम्नः ॥ ५५ ॥

(११ । ४ । २ द्रुमिलः)

तस्माद्भगवद्गुणादिपरिच्छेदजिज्ञासापि न कर्तव्येत्याह योवेति अनुक्रमिष्यन् गुण-
वितुमिच्छन् यः स तु बालानामिव बुद्धिर्यस्य स मंदमतिः कालेन महतापि महामतिः भूमेर-
जांसि गणयेदपि । अखिलसत्त्वधाम्ना सर्वशक्त्याश्रयस्य भगवतो गुणान् नैव गणयेत् गुणा-
दीनामनन्तत्वात् । तस्मात्स्वमत्यनुसारेण कीर्तयेत् तत्तुक्तं ब्रह्मादवाक्येन यथा मनीषमिति
(भा० । ७ । ४ । १२) ॥ ५५ ॥

55 He who strives to count the virtues of the Infinite is a fool. He may perhaps be able to count the atoms of the dust of the earth in the course of time but not the glorious acts of Him who is the storehouse of all forces—XI 4 2 (Drumila)

यस्याखिलामी बहुभि सुमगलैर्वाचो विमिश्रा गुणकर्म-
जन्मभि । प्राणन्ति शुम्भन्ति पुनन्ति वै जगद्वास्तद्विरक्ता
शवशोभना मता ॥ ५६ ॥

(१०।३६।१२ अक्षर)

किं च अन्यविषया अपि वाच भगवन्नामादिमिथिताश्चेत्ता अपि धन्या अन्यथा
तु हीना इत्याह । यस्याखिलामिति । अखिलानि अखिलस्य वा अमीषानि पापानिघ्नं तीति
अखिलामीवहानि तै वै रस्य भगवतो गुणगणादिमिविमिश्रा युक्ता वाचः जगत्प्राणति
जीवयन्ति शुम्भन्ति शोभयति पुनन्ति पवित्रयति पुन कथभूतैः गुणादिभि विरक्ता रहिता
तास्तु स्थलकृता अपि वस्त्राद्यलकृतशववच्छोभना मता खता समताः अत्यतमनुपास्या
इति भाव ॥ ५६ ॥

56 The words that go to form the auspicious narrative of his birth, deeds and virtues, having the power of destroying all sins, such words animate, adorn and sanctify the world—X 38 13 (Ākrūra)

इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि बालचरितानि च
शंतमानि । अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्ति परा
परमहंसगतौ लभेत ॥ ५७ ॥

इति पञ्चमं विरचनम् ।

(११।३१।२८ शुक्)

तस्मात्कीर्तनमेव परमा भक्तिरिति प्रकरणाधुपसहरति रुचिः मनोहरै
कृष्णाद्यवतारै कृतानि वीर्याणि बालचरितानि बाललीला शंतमानि परममंगलानि
अन्यत्र विष्णुपुराणादौ इह भीमागवते श्रुतानि विभ्रुतानि प्रसिद्धानि परमहंस-
गतौ कृष्णे भक्ति लभेत कीर्तनपरस्य सर्वा भक्ति सिद्धयेदिति भाव ॥ ५७ ॥

इति पञ्चमविचनम् ।

57 Singing in this manner the narratives of the childhood of Viṣṇu's incarnations chronicled in this and other works, which are so agreeable to the ear, a man acquires the devotion of the Lord, who is the refuge of Paramhansas (pious men who have renounced the world)—XI 31 28 (Śuka)

Here ends the Fifth String of the Necklace of Devotion,

THE SIXTH STRING.

Note—This section dwells on the subject of स्मरण (remembrance of the Lord)

अथ षष्ठं विरचनम् ।

अहो यूयं स्म पूर्णार्था भवत्या लोकपूजिताः ।

वासुदेवे भगवति यासामित्यर्पितं मनः ॥ १ ॥

(१० । ४७ । २३ उद्धवः)

अथ स्मरणं निरूपयितुं विरचनमारभते तत्र भगवत्स्मरणशीलाः कृतार्था इत्युद्धव-
वचनेनाह । अहो इति । यूयमेव कृतार्था भवत्य एव लोकपूजार्हा इत्यर्थः । इति सर्वात्मना ।
स्म नूनं । बहुप्रयाससाध्यत्वाद्भगवति मनो निवेशनस्येति योगादिफलमेव भवतीभिः प्राप्त-
मिति भावः ॥ १ ॥

1. O ladies, you are happy in the achievement of the objects of your devotion. The world honours you because you have fixed your mind on the Lord Vāsudeva.—X. 47. 23 (Uddhava).

एतावान्योग आदिष्टो मच्छिष्यैः सनकादिभिः ।

सर्वतो मन आकृष्य भय्यद्वावेश्यसे यथा ॥ २ ॥

(११ । १३ । १४ श्रीकृष्णः)

एतदेव भगद्वचनेन स्पष्टयति । एतावानिति । यथा यतः मयि मनः आवेश्यसे एता-
वान् एतत्पर्यन्तः अन्यस्मात् अन्यचिन्तां हित्वेत्यर्थः ॥ २ ॥

2. My disciples, Sanaka and others, have enjoined this much of Yoga that having withdrawn the mind from all objects let it be fixed wholly on me.
—XI. 13. 14 (Śrī Kṛiṣṇa).

सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागियैरिह ।

न ते यमं पाशभृतश्च तद्भटान्स्वप्नेऽपि पश्यन्त्यपि चीर्णनिःकृताः ॥ ३ ॥

(६ । १ । १६ शुकः)

एतत्फलं कैमुतिकन्यायेनाह । सकृदिति । यैः सकृदपि किं पुनः सदा कृष्ण
पदारविन्दयोऽपि किं पुनः सर्वांगे निवेशितं बलादपि किं पुनः स्वतो निविष्टं तद्गुणराग्यपि
किं पुनस्तद्गुणं यत्र कुत्रापि किं पुनस्तीर्थेषु * ते केऽपि यमं न पश्यन्ति किं पुनर्याम्या-
पातनाः तद्भटान् दूतानपि । किं पुनस्तदाकर्षणादिदुःखं स्वप्नेऽपि किं पुनः परमार्थतः
तावतैवचीर्णनिःकृताः कृतप्रायश्चित्ताः ॥ ३ ॥

हरिचित्रादिषु इति पाठान्तरम् ॥

3 They who even once have fixed their mind on the lotus feet of Kṛiṣṇa, placing their affections on His many excellences—such men will never see, even in their dreams, the face of Yama nor of his noose-armed myrmidons. Such men have already performed their expiations of sins (by their attachment to the Lord)—VI 1 19 (Śnka)

न भारती मेऽङ्गमृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गति ।
न मे हृषीकाणि पतंत्यसत्पथे यन्मे हृद्दौत्कट्यवता धृतो हरि ॥ ४ ॥

(२।६।३४ ब्रह्मा)

एव फनान्तप्रायपि ब्रह्मवाक्येनाह न भारतीति । यस्मात् मे मया औत्कण्ठ्यं भक्त्युद्रेकं तद्युक्तेन हृदा हरिर्याति । अग हे नारद-अन मे वाङ्मन इन्द्रियाणां वृत्तयः सत्यार्था न तु मत्प्रभावेणेत्यर्थः ॥ ४ ॥

4 Since my heart has wilfully held Hari within it, my words are not uttered in vain (but bears fruits) nor does my mind act without effect. And my senses are never employed in wicked use—II 6 34 (Brahmā)

Note—The purport of Brahmā's speech is that the fact of his activities of tongue, mind and senses being usefully employed is due to the influence of his fixing his heart on the Lord and not on any merit of his own.

एतावान्साख्ययोगाभ्या स्वधर्मपरिनिष्ठया ।

जन्मलाम परः पुरुषमन्ते नारायणस्मृति ॥ ५ ॥

(२।१।६ शुक्रः)

तस्माद्भगवत् स्वरूपं परोक्षमेवास्तीत्याह । एतावानिति । एतावानेव जन्मनो लाम फलं तमाह । नारायणस्मृतिरिति साख्यमिति साध्य इति तेन स्वतन्त्रेण लामत्वं धारयति । साख्य आत्मनात्मविधेक योगोऽष्टागः । अन्ते तु नारायणस्मृतिः परोक्षान्न तन्महिमा वक्तुं शक्यत इत्यर्थः ॥ ५ ॥

5 The supreme object of life required by Sāṅkhya and Yogo, and diligent attachment to one's Dharma, is that at the time of death the mind may remember Nārāyaṇa—II 1 6 (Śnko)

तस्मात्सर्वात्मना राजन् हृदिस्थ कुरु केशवम् ।

म्रियमाणोऽह्यवहित ततो याहि* परा गतिम् ॥ ६ ॥

म्रियमाणैरभिध्येयो भगवान् परमेश्वर ।

आत्मभाव नयत्यग सर्वात्मा सर्वदर्शन† ॥ ७ ॥

(१२।३।४६—५० शुक्रः)

* याहि इति पाठान्तरम् ।

† सर्वसंशय इति पाठान्तरम् ।

एतदेव शुक्वाक्येन स्पष्टयति द्वाभ्याम् तस्मादिति । हृदिस्थं कुरु चिंतय । अवहितः सावधानः सन् । ततः चिंतनात् परां गतिं भगवद्भावम् ॥ ६ ॥

स्मरणस्य साधारण्यमाह म्रियमाणेरिति । कैरपि अभिध्येयः अभिध्यातः आत्मभावं नयति ध्यातारम् । यद्वा । अभिध्येयो भवति यतस्तमात्मभावं नयतीत्यर्थः ॥ ७ ॥

6-7. Therefore, O king Parikṣit, let Keśava be treasured in your heart so that at the time of death you are careful as to what you are about. It is, then, that you reach the great God. At the time of death remember the Lord, the supreme. He, the soul of all, He on whom all rest, metamorphoses such an one into his own likeness.—XII. 2. 49-50.

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि च शं तनोति ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥ ८ ॥

(१२ । १२ । ५५ सूतः)

ननु ज्ञानं विना स्मरणमात्रेण कथं भगवद्भावप्राप्तिः । सत्यं । ज्ञानस्यैतदधीनत्वादित्याह । अविस्मृतिरिति अविस्मृतिः स्मरणं । अभद्राणि पापानि क्षिणोति नाशयति शं कल्याणं तनोति । सत्त्वस्य अंतःकरणस्य शुद्धिं परमात्मनि कृष्णे प्रेमलक्षणां भक्तिं । ज्ञानं शास्त्रीयम् । विज्ञानेन अनुभवेन विरागेण विषयवैतृष्येण च युक्तं तनोति ॥ ८ ॥

8. The remembrance of Kṛṣṇa destroys misfortunes and brings forth well-being, purifies the intellect, generates devotion towards the Lord and begets learning, intuitive wisdom and non-attachment.—XII. 12. 55 (Sūta).

विद्यातपः प्राणनिरोधमैत्री तीर्थाभिषेकव्रतदानजपैः ।

नात्यंतशुद्धिं लभतेंतरात्मा यथा हृदिस्थे भगवत्यनंते ॥ ९ ॥

(१२ । ३ । ४८ शुकः)

ननु ज्ञानहेतुः सत्त्वशुद्धिः विद्यादिभिः साध्या तत्राह विद्यातप इति । विद्या उपासना तपः स्वधर्माचरणं प्राणनिरोधः प्राणायामः मैत्री भूतेषु भूते रतिर्यमिः अंतरात्मा मनः शुद्धिं लभेत न त्वात्यंतिकीम् । यथा हृदिस्थे भगवति सवासनं मनः हरिस्मरणेनैव शुध्यतीत्यर्थः ॥ ९ ॥

9. The inner man does not obtain that complete purification by learning, by ascetic practices, by restraint of his breath, by universal friendliness (love of all living beings), pilgrimages, ablutions, almsgiving and repeating of mantras, which he finds by holding the Lord Ananta in his heart.—XII 3. 48 (Suka).

पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसंभवान् ।

सर्वान्हरति चित्तस्थो भगवान्पुरुषोत्तमः ॥ १० ॥

(१२ । ३ । ४५ शुकः)

एतदेव स्पष्टयति पु सामिति अत्र कलिप्रदण विशेषाभिप्रायेण । द्रव्य हिरण्यादि
आत्मा मनः प्रव्यादिभिः समयो येषां चित्तस्य चित्ते स्फुरितः तेन ॥ १० ॥

10 The Lord Pnruṣottama present in the heart (when remembered),
drives away all the vices of men caused by the influence of Kali Yuga and by
the uncleanness of offerings, of the place where offerings are made, and of their
own minds—XII 3 45 (Śuka)

यथा हेमि स्थितो वह्निर्दुर्वर्णं हन्ति धातुजम् ।

एवमात्मगतो विष्णुर्योगिनामशुभाशयम् ॥ ११ ॥

(१२ । ३ । ४७ शुक्)

एतद् दृष्टान्तेन दृढयति । यथा हेमि स्थित इति । धातुजं ताम्रादिसश्लेषजातं
हेम्ना दुर्वर्णं मालिन्यं तत्र स्थितो वह्निरेव वहति न तु तोयादि एव योगिनामपि विष्णुरेव
न तु योगादिकमित्यर्थः । तस्मात्साधूकं विद्यातप इति ॥ ११ ॥

11 Just as fire causes the disappearance of the bad colour of the gold
due to the admixture of alloy, so Viṣṇu by his presence in the heart of Yogis,
removes wicked thoughts—XII 3 47 (Śuka)

मन्येऽसुरान् भागवतास्न्यधीशे सरंभमार्गमिनिविष्टचित्तान् ।

ये सयुगेऽक्षत ताक्ष्यपुत्रमंसेसुतामायुधमापतन्तम् ॥ १२ ॥

(३ । २ । २४ उद्धव)

किं च यथाकथञ्चित् भगवत्स्वरूपमत्रमेव पुरुषार्थहेतुरिति उद्धववचनेनाह । मन्ये
सुरानिति । सरंभः क्रोधावेशः तेन मार्गेण भगवति अमिनिविष्टं चित्तं येषां तानसुरानपि
भागवतानेव मन्ये । सयुगे सप्राप्ते । ताक्ष्यं कश्यपस्वस्य पुत्रं गण्डं अंसे स्कधेषु सुतामा
युधञ्जकायुधो हरिः तमवक्षत अपश्यन् तस्मात्सेव्यपि अनुग्रहो युक्त एवेत्यर्थः ॥ १२ ॥

12 I think that the Asuras are the devotees of Bhagawan for they
fixed their mind though full of anger on the Lord of the three worlds. They
saw Hari advancing towards them riding on Garuda with the discus held in His
hand.—III 2 24 (Uddhava)

भजन्त्यथ त्वामत एव साधवो व्युदस्तमायागुणविभ्रमोदयम् ।

भजत्पदानुस्मरणादृते सता निमित्तमन्यद्भगवन्न विव्रहे ॥ १३ ॥

(४ । २० । २६ पृथु)

एवं फलितमाह भजन्तीति । भजन्ति स्मरन्तीत्यर्थः । व्युदस्तः मायागुणानां
विभ्रमोदयो येन त त्वां एव कुतः अन्यत् निमित्तभेयोहेतु न विव्रहे वय नास्त्येवे
त्यर्थः ॥ १३ ॥

13. Therefore the saints serve Thee who art beyond the powers of Mâyâ. They have no other object in view than the remembrance of Thy lotus feet.
—IV. 20. 29 (Prithu).

भूयादघोनि भगवद्भिरकारि दंडो यो नौ हरेत् सुहेरलनमप्यशेषम् ।
मा वोनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतो-
रधोऽधः ॥ १४ ॥

(३ । १५ । ३६ जयविजयौ)

यतः भगवत्स्मरणशीलस्य स्वकर्मजोऽनर्थोऽपि नोपतापायेति जयविजयवाक्येनाह ।
भूयादिति । अघोनि अघवति य उचितो दंडः स एव भवद्भिः सनकादिभिरकारि नात्र
भवतामपराधः कश्चित् । अतो नौ आवयोः भूयात् यः अशेषमपि सुहेलनं ईश्वराज्ञातिक्र-
मणरूपं पापं हरेत् । किंतु युष्माकं यः कृगनिमित्तोऽनुतापः तस्य लेशेन अधोघ्नो
मूढयोनीव्रजतोरपि नौ आवयोः भगवत्स्मृतिघातको मोहो मा भवेत् । किंतु मोहोऽपि
स्मृतिमेव प्रवहतादिति प्रार्थना ॥ १४ ॥

14. May the penalty which you have inflicted on both of us overtake us. It will remove the sin of disobedience of the commands of our master. But by your favour let not the mental distraction that causes forgetfulness of the Lord overtake us even if we descend to lower incarnations.—III. 15. 36 (Jaya and Vijaya).

तन्नः समादिशोपायं येन ते चरणाब्जयोः ।

स्मृतिर्यथा न विरमेदपि संसरतामिह ॥ १५ ॥

(१० । ७३ । १५ राजानः)

एतदेव स्पष्टयति जरासन्धधृतानां राज्ञां वाक्येन । तन्न इति । येनोपायेन यथा
यथावत् ते चरणाब्जयोः स्मृतिर्न विरमेत् किंतु सदा भवेदित्यर्थः ॥ १५ ॥

15. Then instruct us the means by which we may not forget your lotus feet even though we go round our incarnations.—X. 73. 15. (The Chiefs imprisoned by Jarasandha and released by Kṛṣṇa).

शय्याशनाटनालापक्रीडास्नानाशनादिषु ।

न विदुः संतमात्मानं वृष्णयः कृष्णचेतसः ॥ १६ ॥

(१० । ८० । ४६ शुकः)

ननु तथापि संसरणदुःखं स्यादेव नेत्याह । शय्येति । शय्यादिषु श्रीकृष्णचे-
तसो वृष्णयः सन्त मय्यात्मानं देहेन्द्रियादि न विदुः दुःखं न विदुरिति किं वाच्यं न-
इत्यर्थः ॥ १६ ॥

16. The *Vṛisnis* who were lost in their thoughts of Kṛṣṇa in their inter-
course with him as they lay together in their bed or sat together or walked

with him and talked and played and bathed and ate together, entirely forgot their own separate existence—A 90, 46 (Śuka)

Note—The *Friends*—a clan of the Yādava tribe to which Śrī Kṛṣṇa belonged

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतस ।

मया संतुष्टमनस सर्वा सुखमया दिश ॥ १७ ॥

न पारमेष्ठ्य न महेन्द्रधिषाय न सार्वभौम न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भव वा मय्यर्पितात्मेच्छति मद्विनान्यत् ॥ १८ ॥

(११ । १४ । १३—१४ श्रीकृष्ण)

अत्र भगवद्वचनेन हेतुमाह । एकादशे उद्धव मति त्रिमि अकिञ्चनस्येति । अकिञ्चनस्य निःपरिग्रहस्य मया स्मर्यमाणेनैव संतुष्ट मनो यस्य एवमानन्दसमुद्रे मग्नस्य कुतो दुःखानुस्मरणम् ॥ १७ ॥

परिपूर्णतामेवाह । न पारमेष्ठ्यमिति । रसाधिपत्य पातालादिस्वाम्यम् । अपुनर्भव मोक्षमपि । मद्विना मा हित्वा अन्यत्मेच्छति अहमेव तस्य प्रेष्ठ तथा च मत्स्मरणेनैव स कृतार्थ ॥ १८ ॥

17-18 On all sides is joy to him who possesses no property with the desire to reap benefit out of it, who restrains his senses, who is tranquil, who bestows equal regard to all, and who remembering me feels happy. Neither the position of Brahmā nor that of Indra, neither sovereignty of all the earth, nor of Pātala, neither the powers of Yoga nor Me⁷¹ does he wish for nothing but me; such is the man who has consecrated himself to me—XI 14 13-14 (Śrī Kṛṣṇa)

मय्यर्पितात्मन सम्य निरपेक्षस्य सर्वत ।

मय्यात्मना सुख यद्वत्कुतस्तद्विषयात्मनाम् ॥ १९ ॥

(११ । १४ । १२ श्री कृष्ण)

एवं विषयसुख मत्स्मरणसुखान्निकृष्टमिति किञ्चाच्यमित्याह मयीति । सम्य हे उद्धव परमानन्दरूपेणात्मना स्वरूपेण स्फुरता ॥ १९ ॥

19 O Uddhava, the happiness which a man feels in me in his soul, he who has consecrated his life to me, he who is not beholden to any one, that happiness cannot be the portion of those that are addicted to worldly pleasures.—XI 14 12 (Śrī Kṛṣṇa)

वैरेण य नृपतय शिशुपालपौड्रशाल्वादयो गतिविलासविलो-
कनादौ । ध्यायन्त आहृतधिय शयनासनादौ तत्ताम्यमापुरनु-
रक्तधिया पुन किम् ॥ २० ॥

(११ । ५ । ४८ नारद)

अथ च श्रीहरिस्मरणमहिमन्यसंभावना नास्तीति कैमुतिकन्यायेनाह । वैरेणेति । वैरेणापि शिशुपालादयो नृपतयः शयनासनादौ स्थिता विलासार्थैः प्रकारैर्ध्यायन्तः तत्र मग्नमनसः सन्तः तस्य भगवतः साम्ये तुल्यत्वं पेक्ष्यं आपुः । यद्येवं तदानुरक्तधियां तत्साम्यप्राप्तिर्भवतीति किं वाच्यम् ॥ २० ॥

20. If the Kings Sisupāla, Paundra and others with their feelings of hostility towards Kṛṣṇa meditated on his figure, either as he lay on his bed or as he sat, as he courted or ogled, or sported ; and if by dwelling upon such thoughts concerning him they were transformed into his own self, in much more is the chance to be one with him for one who in his affection for him constantly contemplates on him.—XI. 5. 48 (Nārada).

निभृतमरुन्मनोक्षदृढयोगयुजो * हृदि यन्मुनय उपासते तदरयोपि ययुः स्मरणात् । स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो वयमपि ते समाः समदृशोऽग्निसरोजसुधाः ॥ २१ ॥

(१० । ८७ । २२ श्रुतयः)

तत्राप्यसंभावनां परिहरति वेदवाक्येन । निभृतेति । महत्प्राणः मनश्च अक्ष्णाणि इन्द्रियाणि च निभृतानि संयमितानि यैः । ते दृढं योगं युजंति दृढयोगयुजस्ते तथाभूता मुनयो हृदि यत्तत्त्वमुपासते तदरयोपि तव स्मरणाद्ययुः प्रापुः । स्त्रियोपि कामतः उरगेन्द्रभोगभुजदण्डविषक्तधियः अहीन्द्रदेहसदृशयोर्भुजदण्डयोर्विषक्ता धीर्यासां ताः परिच्छिन्नद्वयः सममपरिच्छिन्नं त्वां पश्यन्त्यो वयं श्रुत्यभिमानिन्यो देवता अपि ते समा कृपाविषयतया । अग्निसरोजसुधाः अग्निसरोजं सुष्ठु धारयन्त्यः ताः । अयं भावः । इत्थंभूतस्तव स्मरणानुभावः । ये योगिनस्तत्त्वां हृद्यालंबनं उपासते याश्च स्त्रियः कामतः परिच्छिन्नं ध्यायन्ति ये च द्वेषेण सर्वानपि तांस्त्वामेव प्रापयतीति ॥ २१ ॥

21 That true Self of thine which the Munis contemplate having restrained their breath, senses and mind applying themselves finally in their practice of Yoga, the same do also thy foes attain by unceasing thoughts of thee. And the nectar of thy lotus feet the Gopīs taste as they cling to thy arms, strong as the coil of the Serpent-king's body ; the same sweets of thy lotus feet we too enjoy—looking with equal regard on all. Thy grace is bestowed equally on all.—X 87. 22 (Śrūti).

Note—The commentary has the following with reference to the attributive compound

उरगेन्द्रभोगभुजदण्डविषक्तधियः ।

याश्च स्त्रियः कामतः परिच्छिन्नं त्वां ध्यायन्ति ॥

which means " And also those women who out of carnal love meditate on thy conditioned human form " Here is a statement that all the Gopīs (for the reference is

* आकृतिधियः इति पाठास्तरम् ।

plainly to them) were not the निष्काम (selfless) lovers of Kṛiṣṇa as is claimed for them by admirers of their unselfish devotion. Compare also Bhagavata X. 47 59 quoted before (69th sloka of the 1st string)

एन पूर्वकृत यत्तद्राजान कृष्णवैरिण ।

जहुस्ते ते तदात्मान कीट पेशस्कृतो यथा ॥ २२ ॥

(७।१०।३६ नारद)

ननु वैरिणा वैरकृते पापे विद्यमानेकथं भगवत्प्राप्ति स्वरणमहिम्नवेत्त्याह । एनेति । यत् एन पापं इदानीं पाप कृत पूर्वकृत तत्सर्वं वैरिणोपि तदात्मान कृष्णचेतसो जहु तत स्वरूपं चापु । अत्र दृष्टान्तं यथा कीट पूर्वकृत विहाय पेशस्कृतो अमरविशेषस्य ध्यानेन तद्रपतां याति ॥ २२ ॥

22. The enemies of Kṛiṣṇa got rid of their sins (by the constant thought on him) just as the insect leaves its own form and takes to that of the bee on whom it incessantly fixed his thought.—VII 10 39 (Narada)

Note—It is the traditional belief that find expression in Yoga literature, that a certain species of insect is carried by the *bhār* (bee) and placed in a hole. The bee hums and buzzes incessantly at the door of the prison house of the insect which is finally transformed into a bee.

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते ।

मामनुस्मरतश्चेतो मय्येव प्रविलीयते ॥ २३ ॥

(११।१४।२७ श्रीकृष्ण)

यो यस्य स्मर्ता स तद्रूपो भवतीति भगवद्वचनेनाह । विषयानिति । विषज्जते विषयाकारं भवति मय्येव प्रविलीयते मदाकारं भवति प्रशब्देन ध्याता तन्मयः प्राप्नोतीति दर्शितं तस्मात्साधुर्त्तं सर्वतः स्मरणं सुखं गरीयः स्मर्तुमात्रं कृतायमिति ॥ २३ ॥

23 The mind in thinking of objects of enjoyment becomes attached to them. Likewise the mind of him who thinks on me becomes lost in me.—XI, 14 27 (Sri Kṛiṣṇa)

दृष्टस्तवाग्नियुगल जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्य मगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्ब्य ध्यायश्चराम्यनुगृहाण यथा स्मृतिः
स्यात् ॥ २४ ॥

(१०।६५।१८ नारद)

अतएव कृतार्थेनापि भगवत्स्मरणं प्रार्थयत इति नारदवचनेनाह । दृष्टमिति । भक्तजनताया अपवर्गरूपम् । किंच प्रतिदुलभतया ब्रह्मादिभिर्योगेश्वरैरपि हृदि विचिन्त्य । किंच संसारकूपे पतितानां उत्तरणायावलम्बमाभय एवभूत तर्वाग्नियुगल मया दृष्टं अतः कृतकृत्योऽस्मि तथापि तव स्मृतिर्व्यथा स्यात्तथा अनुगृहाण ततस्त्वां ध्यायन्नेव चरामीति ॥ २४ ॥

24. I have seen thy lotus feet, the dispenser of Mokṣa. Brahmā and others full of profound knowledge meditate on them. They uplift those who have fallen in the deep of worldly life. I go meditating in my peregrinations. Have grace on me so that I keep thy lotus feet ever in my mind.—X. 69 18 (Nārada).

आहुश्च तेनलिननाभ पदारविन्दं योगेश्वरैर्हृदि विचिन्त्य-
मगाधबोधैः । संसारकूपपतितोत्तरणावलंघ्रं गेहंजुपामपि मन-
स्युदियात्सदा नः ॥ २५ ॥

(१० । ८२ । ४८ गोप्यः)

एवं च विषयत्यागाक्षमैरपि स्मरणं न त्याज्यमिति गोपीवाक्येनाह । हेनलिननाभते पदारविन्दं गेहंजुषां गेहसेविनामपि नोस्माकं मनसि सदा उदियान् आविर्भवेत् स्वप्नेपि तत्पदस्मृतिविच्छेदो मो भूदिति भावः ॥ २५ ॥

25. O thou Padmanâbha (from whose navel has issued forth the lotus) thy lotus-feet lift those who have fallen into the deep of the worldly life. Great Yogis possessed of profound knowledge meditate on them. Let them be ever present in our minds even though we are worldly householders.—X. 82. 48 (Gopis).

तस्मादसदभिध्यानं स्वप्नमायमनोरथम् ।

हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥ २६ ॥

(११ । १४ । २८ श्रीकृष्णः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दुकूपामकरन्दविन्दुप्रोन्मीलितविवेकतैरभुक्तपरमहंस-
विष्णुपुरीग्रथितायां श्रीभागवतामृताद्विलम्बश्रीमद्भक्ति-

रत्नावल्यां षष्ठं विरचनम् ।

एवं प्रकरणार्थं भगवद्वचनेनोपसंहरति । तस्मादिति यस्मादन्यत्साधनं तत्फलं च स्वप्नमनोरथवदसदभिध्यानमात्रं तस्मात्तद्विहाय मय्येव मनः समाहितं कुरु मद्भावभावितं मद्भावेन भजनेनैव शोधितं तावत्तैव सर्वानर्थनिवृत्तिः परमानन्दश्च स्यादिति ॥ २६ ॥

इति श्रीटीकायां षष्ठं विरचनम् ।

26. Therefore give up wicked thoughts. They are unreal like dreams. Fix your mind on me in your meditation.—XI 14. 28 (Śrī Kṛṣṇa).
Here ends the Sixth String of the Necklace of Devotion.

THE SEVENTH STRING OF THE NECKLACE OF DEVOTION

(Note—This section is devoted to the subject of पादसेवन (literally, the sham-
poing the feet of the Lord)

अथ सप्तमं विरचनम् ।

देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव च ।

भजन्मुकुटचरणं स्वस्तिमान् श्यादथवा वयम् ॥ १ ॥

(७।७।५० प्रह्लाद)

अथ सप्तमं विरचनम् ॥

अथ पादसेवन निरूपयितुं विरचनप्रारम्भते तत्र पादसेवनं नाम परिचर्या प्रतिमादौ ।
तत्र सर्वोपकारकं भगवत्पादसेवनमिति प्रह्लादवचनेनाह । देवेति । भजन्सेवमानं स्वस्ति-
मान् इहामुत्र च ॥ १ ॥

1 Whether he be a Deva or an Asura, a Yaksha or a Gandharva, he will
earn his happiness by serving of the feet of Mukunda—VII 7 50 (Prahlada)

Note—Deva literally means a shining being—a god. Asuras—they are ever
hostile to the Devas and no less powerful (See a previous note (p 19) on the
word Asura). Yakshas are inferior in rank to the Devas. They are popularly sup-
posed to be denizens of the higher mountains in the Himalayas and have in their
keeping rich treasures. Gandharvas are also a semi-celestial tribe, food of music,
endowed with a musical voice. Mukunda means the bestower of Mukti—(Vishnu)

मत्प्राप्तये पद्मभवाद्य * प्रभो तप्यन्त उग्रन्तप ऐन्द्रियेधिय ।

ऋते भवत्पादपरायणास्त मा विदन्त्यहं त्वद्दुःखा यतोऽजित ॥ २ ॥

(५।१८।२२ रमा)

तत्र इह लोके कस्यापि दर्शयति लक्ष्मीवाक्येन । मत्प्राप्तयेति । मत्प्राप्तये ब्रह्मादयः
तपस्तप्यन्ते कुर्वन्ति कथंभूता ऐन्द्रिये सुप्ते धीर्येषां अङ्गुलमास । तथापि भगवत्पादपरा-
यणाऽहंते न मा विदन्ति मत्कृताद्विनासिताविभूतोर्न लभत इत्यर्थः । त्वय्येव हृदयं यस्याः
साह त्वत्परतन्त्रात् त्वदङ्गुर्वर्तिनं एव विलोकयामि नान्यमित्यर्थः ॥ २ ॥

2 Brahmā, Śiva and other gods in order to obtain my gifts practise severe
asceticism but with their hearts fixed on the pleasures of the senses. But they
cannot win my grace unless they resort to Thy feet. For my heart is given to
Thee—V 18 22 (Laksmi)

Note—Laksmi is the goddess of prosperity. Only they can obtain her blessings
who have propitiated her Lord (Nā. āyana)

* अनेन पुरादयः इति पादान्तरम् ।

त्वय्यंबुजाक्षाखिलसत्त्वधाम्नि समाधिनावेशितचेतसैके ।

त्वत्पादपोतेन सहत्कृतेन कुर्वन्ति गोवत्सपदं भवाविधम् ॥ ३ ॥

(२० । २ । ३० ब्रह्मादयः)

परत्रापि स्वस्त्याह । त्वय्यंबुजाच्चेति । एकं केचिदेव मुरया वा समाधिना त्वयि समावेशितचेतसोऽपि त्वत्पादपोतेन त्वच्चरणरूपेण पोतेन त्वत्सेवयेत्यर्थः । भवाविधं गोवत्सपदं कुर्वन्ति तरन्तीत्यर्थः । कथंभूतेन पादपोतेन महत्कृतेन महद्भिन्नारदादिभिः कृतेन मनसि सेव्यतया संपादितेन ॥ ३ ॥

3. The few who fix their mind on Thee who art the abode of pure *Satva Guna*, cross the sea of worldliness on the vessel of Thy worshipful feet as easily as as they would pass over the foot mark of a calf.—XX. 2. 30 (Brahmā and others).

अथापि ते देव पदाम्बुजद्वयं प्रसादलेशानुगृहीत एव हि ।

जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोऽपि चिरं विचिन्वन् ॥ ४ ॥

(१० । १४ । २६ ब्रह्मा)

ननु कथं तत्त्वज्ञानं विना पादसेवनमात्रेण भवाविधतरणं । सत्यम् । तदप्यस्मादेवेत्याह ब्रह्मवाक्येन । अथापीति । अथापि यद्यपि तत्त्वज्ञानस्य बहूनि साधनानि तथापि सेव्यमानस्य ते पदाम्बुजद्वयस्य प्रसादलेशेन अनुगृहीत एव भगवन्तस्तव यो महिमा तस्य तत्त्वं जानाति अन्यस्तु एकः असंगोऽपि चिरमपि विचिन्वन्नपि योगाभ्यासरतोऽपि न जानातीति त्वत्पादसेवो नु जानात्येवेति हि शब्दस्यार्थः ॥ ४ ॥

4. O Deva, only he who is favoured by a particle of Thy grace can know the mystery of Thy glory. Not he who even if he is unattached and in long quest of Thee (practising Yoga)—X. 14. 29 (Brahmā).*

मर्त्यो मृत्युव्यालभीतः पलायंल्लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।

त्वत्पादाब्जं प्राप्य यदृच्छयाद् स्वस्थः शेते मृत्युरस्मादपैति ॥ ५ ॥

(१० । ३ । २७ देवकी)

* In the printed Calcutta edition the following verse is inserted here,

न यत् प्रसादायुतभागलेश-

मन्ये च देवा गुरुवो जनाः स्वयम् ।

कर्तुं समेताः प्रभवन्ति पुंस-

स्तमीश्वरं त्वां शरण्य प्रपद्ये ॥

८ । २४ । ४८ सत्यव्रतः

अपि च त्वच्चरणारविन्दयोः प्रसादस्तस्मात् यद्वति तत् कुतोऽपि न भवतीति कैमुतिकन्यायेन सत्यव्रतस्य राज्ञो बचनेनाह । यत् प्रसादस्यायुतभागस्तस्य लेशमप्यन्ये देवादयः सर्वे समेताऽपि स्वयं तन्निरपेक्षाः सन्तः कर्तुं न प्रभवन्ति ॥

I take refuge in Thee, O lord. The ten thousandth part of the grace of Thy feet the gods and the elders and preceptors cannot confer on us.—VIII. 24. 49 (Satyavrata).

तत्त्वज्ञानस्य फल सर्वतोभयनिवृत्तिरपि भगवत्पादसेवा साध्यैवेति देवकीवाक्ये नाह । मर्यं इति । मृत्युरेव व्याल सर्प तस्माद्भीतो लोकान् पलायमान सन् निर्मय भयामास नाभ्यगच्छन् सर्वलोकानां कालप्रसूतत्वात् । त्वत्पादाब्जं तु यद्वच्छ्रया केनापि भाग्योदयेन सेव्यतया प्राप्य हे आद्य स्वस्थ शेते । निर्मयो भवतीत्यर्थः । यतो अस्मात् त्वत्पादसेवकान् मृत्युरपैति । यद्येव तदा नरव्याघ्रादिभ्यो भयं न भवतीति किं वाच्यम् ॥ ५ ॥

5 Mortal man afraid of the Serpent (death), takes to flight and finds no security in all the worlds. But he who takes refuge in Thy lotus feet, O primeval Being, sleeps in ease. Death flies away from him —X 3 27 (Devaki)

तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।

हित्वा गृहं ससृतिचक्रवाल नृसिंहपाद भजताकुतोभयम् ॥ ६ ॥

(५ । १८ । १४ प्रह्लाद)

तदेवाकुतोभयत्वं प्रह्लादवचनेनाह तस्मादिति रज आदिभिर्य आधिर्मनस्ताप तस्य मूलं हित्वा कथंभूतं गृहं ससृते ससारस्य चक्रवालमडलं यत् पुन पुन ससारमडले भ्रमिभवतीत्यर्थः । अकुतोभयं नृसिंहपादं भजत सेवध्वम् ॥ ६ ॥

6 Therefore take to the service of the lotus feet of Nṛsiṃho and leave worldly life, the home of passion attachment sorrow, anger, pride desire, helplessness, fear and mental distresses—leading men to move in the circle of incarnations —V 18 14 (Prahlāda)

अथात आनन्ददुघ पदाम्बुज हृसा श्रयेरन्तरविन्दलोचन ॥

सुखं तु विश्वेश्वरयोगकर्मभिस्त्वन्माययामो विहता न मायिन ॥ ७ ॥

(११ । २६ । ३ उद्धव)

ननु कस्माच्छिर्वि सर्वे तदाम्बुजं न भजन्ते यतो मुच्यते तन्मायामोहितत्वादेवेत्याह उद्धववाक्येन । अथा इति । यस्मात्पादसेवनादन्यत्र विरोदन्ति अथातः अत एव ये हृसा सारसारविषैकचतुरा ते तु आनन्ददुघं समस्तानन्दपूरकं तव पदाम्बुजमेव सुखं यथा भवति तथा तु निश्चितं सेवन्ते । अमो तु विषयिण त्वन्मायाविहता योगकर्मभि मायिन सन्तो न भजन्ते । यद्वा अमो त्वद्भक्ता त्वन्मायया न विहता अतएव योगकर्मभि कृत्वा मायिनो न भवन्ति । अये तु त्वन्मायया मोहिता सन्तो वयं योगशा कर्मकुशला इति केवलं गर्वन्तो भवन्तीति न मुच्यन्त इत्यर्थः ॥ ७ ॥

7 Therefore O Thou possessed of lotus eyes, do the swans gladly take shelter under Thy lotus feet which lavishes happiness on them. Those who take to Yoga and Karma become proud and being obstructed, by Thy influence do not take the shelter of Thy feet —XI 29 3 (Uddhava)

कृच्छ्रो महानिह भवार्णवमल्पवेशां पङ्चवर्गनक्रमसुखेन तितीर्षन्ति ।
तत्त्वं हरेर्भगवतो भजनीयसंघिं कृत्वौडुपं व्यसनमुत्तरदुस्तरार्णम् ॥ ८ ॥

(४ । ३२ । ४० सनत् कुमारः)

ननु वहवः श्रेयो मार्गाः सन्ति तत्कथमयमेव सारः तत्राह सनत्कुमारवाक्येन
कृच्छ्रो महानिति । अल्पवेशां न स्रवस्तरणहेतुः ईड ईशो येषां तेषां महानिहदुस्तरतरणे
कृच्छ्रः क्लेशः । तेहि असुखेन योगादिना इन्द्रियपङ्चवर्गग्राहं भवार्णव तितीर्षन्ति नत् तस्मात्
त्वं हे राजन् कृत्वा उडुपं स्रवं दुस्तरार्णम् दुस्तरार्णवमित्यर्थः ॥ ८ ॥

8. Great is the distress of those who do not make use of the lotus feet of Hari as their vessel to cross the ocean of worldly life, which is full of the sea-monsters, in the shape of the six opponents. Therefore, O King, make the lotus feet of Hari thy vehicle and cross the dangerous ocean.—IV. 22. 40 (Sanatkumāra).

Note—The six opponents are. (1) Kāma (sexual passion), (2) Krodha (anger), (3) Lobha (covetousness), (4) Moha (delusions of mind), (5) Māda (pride), (6) Mātsarya (malice).

कस्त्वत्पदाब्जं विजहाति पण्डितो यस्त्वेव मानव्ययमानकेतनः ।
विशंकया स्मद् गुरुरर्चति स्म यद्विनोपपत्तिं मनवश्चतुर्दश ॥ ९ ॥

(४ । २४ । ६७ रुद्रः)

तस्माद्भगवत्पादसेवा न त्याज्येति भवद्भिः नित्यमिदं असव्यमिति प्रचेतसः
अति रुद्रवाक्येनाह । कस्त्वत्पदाब्जमिति । कः पण्डितः चेतनावान् ते तव विष्णोः पदाब्जं
त्यजेत् कथंभूतः यस्तवावमानोऽनादरस्तेन व्ययमानं केतनं शरीरं यस्य सः त्वामना-
द्रियमानस्य वृथैव देहव्यय इत्यर्थः । त्वत्पदाब्जं अस्माकं गुरुरर्चति स्म । विशंकया विना
शंकया विनोपपत्तिं दृढविश्वासेन मनयः अर्चन्ति स्म ॥ ९ ॥

9. Who that is a Pandit would forsake Thy lotus feet and waste his life by neglecting Thee ? Our Guru (Brahma) worshipped it in fear of Him. And the fourteen Manus implicitly accepted Him.—IV. 21. 67 (Rudra to the Prachetas).

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलंधियः ।
सद्यः क्षिणीत्यन्वहमेधती सती यथा पदांगुष्ठाविनिःसृता सरित् ॥ १० ॥
विनिर्दुताशेषमनोमलः पुमानसंगविज्ञानविशेषवीर्यवान् ।
यदंघ्रिमूले कृतकेतनः पुनर्न संसृतिं त्वेशवहां प्रपद्यते ॥ ११ ॥

(४ । २१ । ३१—३२ पृथुः)

किं च अस्तु सेवा तदभिरुचिरपि श्रेयसीत्याह । यत्पादसेवेति । यस्य पादयोः
सेवायामभिरुचिः तपस्विनां संसारे संतप्तानां अशेषैर्जन्मभिः संवृद्धं धियो मलं सद्यः

क्षपयति । कथभूता ग्रहन्त्यहनि चर्द्धमाना स्वती सात्त्विकी । तत्पादस्यैवैव महिमेति
दृष्टान्तेनाह यथेति । सत्त्वं नदी गंगा ॥ १० ॥

तत्कलमाह विनिर्द्धतेति । यस्य विश्वो अघ्निसूते कूनकेतन कृताभय तत्सेवक
सन्नित्यथ । विनिर्द्धता अशेषा मनोमला यस्य । असंगो वैराग्य तस्य विज्ञानस्य विशेष
साक्षात्कार तदेव धीर्यं यस्य स सस्मृति न प्राप्नोतीत्यर्थः । एवफला मन शुद्धि
भगवद्गादसेवाभिहविमात्रेण भवति न चान्यथेत्यभिसंधि ॥ ११ ॥

10 11 - The very pure desire for the service of His lotus feet increasing
every day, washes away the impurities of the heart that accumulated in the
course of numberless incarnations, just as the holy river Ganga issuing from
the toe of His foot, washes away the sins of men. The man whose impurities
of the heart have been washed away is not subject to the miseries of successive
births and deaths. He is firm in his realization of non attachment. He abides
at the feet of the Lord —IV 21 31-32 (Prithu)

कृष्णाघ्नपद्ममधुलिङ्ग पुनर्विसृष्टमायागुणेषु रमते ब्रजिनावहेषु ।
अन्यस्तु कामहत आत्मरज प्रमार्ष्टुमीहेत कर्म यत एव रजः
पुन स्यात् ॥ १२ ॥

(६।२।३३ यमः)

ननु कर्मणापि मन शुद्धिर्भवति तत्राह कृष्णाघ्नोति । य ओकृष्णस्य अघ्निसूते
मधुलिङ्ग अमर तत्सेवक इत्यर्थः स विशेषतः सृष्टा मायागुणा विषया येषु ब्रजिनावहेषु
ब्रजिनमात्रेषु गृहेषु न रमते । अन्य कामहत कामोपत्तुन आत्मन रज प्रमार्ष्टुमीहेत
इहेत यत कर्मण पुन रज एव स्यात् तस्माद्गादसेवनमेव श्रेष्ठमिति भावः ॥ १२ ॥

12 The bee that sips the nectar of the lotus foot of Krishna does not take
pleasure in worldly enjoyments which give birth to sin. Other people, over-
come by their longings, endeavour to clean their impurities with Karma (the
performance of sacrifices and religious ceremonies). But their action results in
the repeated generation of Rajas (passions and desires) —VI 3 33 (Yama)

तदस्तु मे नाथ स भूरिभागो भवेन्न वान्यत्र तु वा तरश्चाम् ।
येनाहमेकोपि भवज्जनाना भूत्वा निषेवे तव पादपल्लवम् ॥ १३ ॥

(१०।१३।३० ब्रह्मा।)

तदेव ब्रह्मवाक्येन स्पष्टयति । तदस्तु मेति । यत एव तत्तस्मात्तेतो स भूरि-
भाग तद् भूरिभाग्य । यद्वा भाग अश्व । अयमर्थस्त्वत्प्रसादादायस्य अन्यैरन्यो गृहीतो
समत्वयमेवाश्व अत्र भवे ब्रह्मजन्मनि तिरश्चामरि मध्ये यज्जन्म तस्मिन् वा येन माग्येन
सर्वदीयानां जनाना एकोपि कश्चिदपि भूत्वा तव पादपल्लव निषेवे अत्यर्थ सेवे ॥ १३ ॥

Then, O Lord, let me have the great good fortune either in this life or in any other even if I be born among lower animals, to serve Thee as one of Thy devotees —X. 14. 30 (Brahmā).

समाश्रिता ये पदपल्लवप्लवं महत्पदं पुण्ययशो मुरारिः ।

भवाम्बुधिर्नैतत्पदं परं पदं पदं यद्विपदां न तेषाम् ॥ १४ ॥

(१० । १४ । ५८ शुक्रः)

अत्र पुनः पादपल्लवमेव तस्य फलमाह । समाश्रितेति । पुण्यं यशो यस्य स पुण्य-
यशाः स चासौ मुरारिश्च तस्य पदपल्लव एव स्रवः तं सम्यगाश्रिताः सेवमाना महतां
पदमाश्रयम् यद्वा महच्च तत्पदञ्चेति भिन्नं पदं । तेषां भवाम्बुधिः वत्सपदमात्रं भवति ।
किं च परं पदं श्रीवैकुण्ठाख्यं पदं पदस्थानं भवति विपदां यत्पदं विषयः कदाचिदपि तेषां
तत्र पुनः भवति न ततः पुनरावर्तन्त इत्यर्थः ॥ १४ ॥

14. They who have taken refuge in the ship of the illustrious Murāri,
that haven of rest of saints, reckon the ocean of worldly life as easy to cross as
the foot mark of a calf. They attain to the highest plane (Vaikunṭha) and
do not encounter any danger in their path —X. 14. 58 (Śuka).

लब्ध्वाजनो दुर्लभमत्र मानुषं कथंचिदव्यंगमयत्नतोऽनघ ।

पादारविंदं न भजत्यसन्मतिर्गृहान्धकूपे पतिता यथा पशुः ॥ १५ ॥

15 He who having had the rare good fortune of being born a man, has
not the good sense to worship the lotus feet of the Lord—he falls into the pit
of worldliness. He is as though a beast —X. 51. 46 (Muchukunda).

(१० । ५१ । ४६ मुचुकुन्दः)

विप्राद्विषट्गुणयुतादरविंदनाभ पादारविंदविमुखाच्छ्वपचंवरिष्ठम्-
मन्ये तदर्पितमनो वचने हितार्थं प्राणं पुनाति स कुलं न तु भूरि।
मानः ॥ १६ ॥

(७ । १६ । १० प्रह्लादः)

ननु मा सेवतां भगवत्पादौ स्वधर्माचरणेनैव कृतार्थः स्यात् तत्र कैमुतिक-
व्यायेनाह । विप्रादिदि । विप्रादपि धर्मसत्यनपोदममात्सर्य्यहीतितिज्ञानसूया-
यज्ञदानधृतिश्रुतानि येद्वादशगुणास्तैर्युक्तादपि अरविंदनाभस्य पादारविन्दाद्विमुखात्
श्वपचं वरिष्ठं मन्ये । कथंभूतं । तस्मिन् अरविंदनाभे अर्पिता मन आदयो येन ।
ईहितं कर्मवरिष्ठत्वे हेतुः । स एवभूता श्वपचः सर्वकुलं पुनाति । भूरिः प्रचुरो
मानो यस्य स तु विप्र आत्मानमपि न पुनाति कुतः कुलं । यतो भगवत्पादसेवाहीन-
स्यैते गुणा गर्वायैव भवन्ति न शुद्ध्ये । अतो यस्तद्धीनः स हीन इति भावः ॥ १६ ॥

16 The eater of dog scarrion (i.e. the lowest of the low, a Chāṇḍālo), if he has consecrated his mind, speech, desires, wealth and life to the service of the Lord, is superior to the Brāhmin even if the latter is possessed of the dozen great mental excellences but turns his back to Nārāyaṇa. For the former sanctifies his own life and the lives of his class, but the latter, full of the pride of birth and accomplishments, cannot save himself, much less his family and tribe—VII 19 10 (Pṛahlāda)

Note—According to the commentary the twelve excellences are enumerated as follows (1) Dharmā (opposed to Adharmā—not opposed to Śāstrin ordinances, (2) Satya (truth) (3) Dama (self-restraint) (4) Tapā (asceticism) (5) Aśāntarāya (opposite of malice) (6) Hīna (sense of shame which restrains one from committing a sinful act) (7) Tīkṣṇa (endurance of heat and cold etc. and of natural wants), (8) Ananyā (freedom from envy) (9) Yajña (performance of sacrifices), (10) Dharma (integrity) (11) Dhṛiti (firmness) (12) Śrotri (Vedic Learning)

तानानयध्वमसतो विमुखान्मुकुटपादारविदमकरदरसादजस्रम् ।
निष्कचनै परमहसमुलैरसङ्गैर्जुष्टात् गृहे निरयवर्त्मनि बहु-
तृष्णान् ॥ १७ ॥

(६।३।२८ यम)

न केवर्तं हीन यमयातनापात्रमपि स पवेत्याह यमवाक्येन । तानानयध्वमिति । असतं दुष्टान् तानेवाह मुकुटपादारविदयोर्षो मकरदरसो रस सवासुप्त तस्माद्विमुक्तान् । कथंभूताच्छसान हसै निष्कचनै अगच्छ जुष्टात् । तेषां विमुखानां घापकमाह निरयवर्त्मनि स्वधर्मशून्ये गृहे यथा तृष्णा यैस्तान् ॥ १७ ॥

17 Bring to me those wicked people who having placed their hopes on their worldly homes the sure road to hell turn their face from the sweet flavor of the lotus of the feet of Nārāyaṇa which is drunk by the Paramahansas (a class of holy men of the highest religious order) who have taken the vow of poverty and are unattached to the world—VI 3 28 (Yama)

देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रिय ।

येनाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवचक ॥ १८ ॥

(१०।६३।४१ रुद्र)

किञ्चजीवन्मृता एव ते इत्याह रुद्रवाक्येन । देवदत्तमिति । इमं अव्ययं नृलोकं मानुषशरीरं देवेन त्वयैव दत्तं नाद्रियेत त्वत्पादौ ॥ १८ ॥

18 Having obtained this God-given human incarnation, the man who has not subjugated his passions nor worshipped Thy foot, has simply cheated himself. He is an object of pity—X 63 41 (Rudra)

त्वत्पादुके अविरतं परि ये चरति ध्यायत्यभद्रनशने शुचयो

गृणन्ति । विन्दन्ति ते कमलनाभभवापवर्गमाशासते यदि त
आशिषा ईश नान्ये ॥ १९ ॥

(१०।७२।४ युधिष्ठिरः)

यस्तु त्वत्पादसेवी स कृतार्थ इत्याह युधिष्ठिरवाक्येन त्वत्पादुकेति ।
त्वत्पादुके परि लब्ध्वा चरन्तीति यच्छब्दव्यवधानमाप्ये ये परिचरन्ति देहेन सेव्यतया
ध्यायन्ति मनसा । तथा गृणन्ति वाचा । कथंभूते अभद्रस्य नशने नाशके । ते भवस्यापवर्गे
मोक्षं विन्दन्ति यद्याशासते तर्हि आशिषोपि ते एव विन्दन्ति नान्यं
चक्रवर्तिनोपि ॥ १९ ॥

19 They who constantly worship Thy feet, who meditate on Thee and
sing Thy praise—they attain, O Nārāyaṇa, to Mokṣa. If they pray for worldly
blessings they obtain them also. And no other man can get them.—X 72. 4
(Yudhisthira)

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न दसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥ २० ॥

(१०।१६।३७ नागपत्न्यः)

वस्तुतस्तु न वाञ्छन्त्येवैत्याह न नाकपृष्ठमिति । यस्य विष्णोः पादरजः प्रपन्नाः
तत्सेवकाः नाकपृष्ठादि न वाञ्छन्तीति ॥ २० ॥

20. They who have found shelter under the dust of His feet do not hanker
after the heavenly regions nor the sovereignty of the earth, nor the position of
Brahmā nor the domain of Pātāla, neither the superhuman powers of Yoga nor
even Mokṣa—X 16 37 (The wives of the Nāgas.)

न कामयेन्यं तव पादसेवनादकिञ्चनप्रार्थ्यतमाद्वरं विभो ।

आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्या वरमात्मबन्धनम् ॥ २१ ॥

(१०।५१।५५ मुचुकुन्दः)

तर्हि किं वाञ्छन्तीति । तत्राह । न कामयेति । तव पादसेवनादन्यं वरं न कामये
तव पादसेवनमेव कामये इत्यर्थः । अकिञ्चना निवृत्ताभिमानाः आर्या विवेकी ॥ २१ ॥

21. I do not desire any boon other than the service of Thy feet—a boon
that they intently pray for who are proud in not owning any worldly possessions.
What wise man having adored Thee, the dispenser of Mokṣa, would beg of Thee
any such boon as would enchain him to the world?—X. 51. 55 (Muchukunda).

न वयं साध्वि साम्राज्यं स्वराज्यं भोज्यमप्युत ।

वैराज्यं पारमेष्ठ्यं वा आनन्त्यं वा हरेः पदम् ॥ २२ ॥

कामयामह एतस्य श्रीमत्पादरजः प्रियः ।

कुचकुम्भगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥ २३ ॥

(१०।८३।४१—४२ महिष्यः)

ननु आत्मधनत्वात् घरान्तर मा वृणोतु मोक्षेण किमपराद्धमिति चेत् न तत्पादसेधारसिकस्य तद्विरोधिषु विपयेष्वपि तच्छून्ये मोक्षादायपि वैराग्योचित्या दित्याह ह्याभ्याम् भोक्षणपक्षोद्याभ्येन । न ययमिति । हे साध्वि द्रौपदि साम्राज्य सार्धमौमपद स्वाराज्य पेद्र पद भोज्य तदुभयभोगभार्क । विविधेन राजत इति विराट् तस्य भावो वैराज्य अणिमादिलिङ्गिभाकमित्यर्थ । पारमेष्ठ्य ब्रह्मपद आनत्य मोक्ष हरे पद तत्सालोपरं ननु कामयामहे । यद्वा पूर्वादि दिक्चतुष्टयाधिपत्य साम्राज्यादि चतुष्कम् । किन्तु एतस्य गदाभूत श्रीमत्सर्वसपदाभयपादरजो मूर्ध्ना वोढु कामयामहे । तत्सेवामेव वञ्छाम इत्यर्थः । तत्किं पादरज एव काम्यते अत आहुः । भिय कुचयो कुकुमस्य गधेन आढ्य प्रह्लादिसेष्यया भियापि सेवितत्वात् इति भावः ॥ २२-२३ ॥

22-23 We do not, O virtuous lady, desire for the sovereignty of the earth, or of the heavens, of the regions of Brahmā, of Pātālā or even Mokṣa. But we do desire to have the blessed dust of the feet of the discus-holder (Nārāyaṇa), the dust which is fragrant with the saffron of Lakṣmī's bosom—X 83 41-42 (The Queens to Draupadī)

को नु राजन्निद्रियवान् मुकुदचरणावुजम् ।

न भजेत्सर्वतो मृत्युरुपास्यममरोत्तमै ॥ २४ ॥

(११।२।२ शुकः।)

तस्मात्फलितमाह । शुकयाभ्येन को नु राजन्निति । हे राजन् परीक्षित इन्द्रियवान् अविकर्लेन्द्रियः । सर्वतो मृत्यु भय यस्य स । मुकुदचरणावुज भजेत तस्यैव अमयत्वादिति भावः ॥ २४ ॥

24 O King (Parikṣit) ! what person, [that is in possession of his sense, would not worship the foot of Mukunda, adored by the greatest gods? Surrounded as that man is by Terror (Death)—XI 2 2 (Suka)

मन्ये कुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।

उद्विग्नबुद्धेरसदात्मभावाद्विश्वात्मना यत्र निवर्तते भी ॥ २५ ॥

(११।२।३३ कविः)

एतदेव कविवाक्येनाह । मन्य इति । न कुतश्चिद्भय यस्य तदकुतश्चिद्भयं तव अत्र ससारे असदात्मभावात् असति देहादौ आत्मभावात् भावनात् नित्य सर्वदा उद्विग्नबुद्धे विश्वात्मना सर्वथा निःशेष यत्र पदावुजोपासने भी निवर्तते तत् । तस्मात्सुधर्मत्यागेनापि भगवत्पादसेवन कार्यमिति रहस्यम् ॥ २५ ॥

25 I consider that the worship of Achyuta (Viṣṇu) should be the unceasing duty of man in this world. For distracted by divergent thoughts he identifies his spirit with his body. He gets rid of his fears by so doing (i.e., by his devotion to Viṣṇu)—XI 2 33 (Kavi)

त्यक्त्वा स्वधर्मं चरणांबुजं हरेर्भजनपक्वोत्पत्तेस्ततो यदि ।

यत्र क्व वा भद्रमभूदमुष्य किं को वार्थं आप्नोऽभजतां स्वधर्मतः ॥२६॥

(१ । ५ । १७ नारदः)

नन्वेवमपि भगवत्पादसेवने प्रवृत्तस्य तदपरिपाके स्वधर्मत्यागादनर्थ एव स्यात्त-
त्राह । त्यक्त्वेति । ततो भजनात् कथंचिदपि यदि भ्रश्येत म्रियेत पतेद्वा तथापि
भक्तिरसिकस्य कर्मानधिकारात् नानर्थशंका अंगीकृत्याप्याह । वा शब्दः कटाक्षे ।
यत्र क्व वा नीचयोनावपि अमुष्य भक्ति-सिकस्य अभद्रमभूत् किं । नाभूदेवेत्यर्थः ।
भक्तिवासना सद्भावादिति भावः । परमेश्वरमभजद्भिस्तु केवलं स्वधर्मतः को वा
अर्थः प्राप्तः । अभजतामिति षष्ठी तु संबंधमाश्रयिवक्ष्या ॥ २६ ॥

26. Can there be any fear of evil to him who having forsaken the rituals enjoined by his caste and religious order, takes to the path of devotion but stumbles in the way before he is ripe for its fruit? What would have been his gain by the mere observance of his ritualistic observances unaccompanied with the devotion of the Lord?—I. 5. 17 (Nārada).

Note.—The Bhāgavata constantly preaches the path of devotion and encourages the Brāhmaṇas and others who were halting to accept this doctrine which relegated their class duties to a secondary negligible place. The Vedics might give up the sacrificial rites and the Tāntrikas their worships and ceremonies without incurring the penalties of disobeying old regulations. This explains Vaiṣṇavism in its liberal aspect of rewarding its votaries, with salvation for their faith in the simple procedure of worship of the Deity unincumbered by scriptural ritualism and ceremonies. Its further attractions are in the fact that the highest and the lowest are equally privileged to stand on the same platform of worship where the pride of birth and wealth has no place, where superiority is reckoned by the measure of devotion.

स्वपादमूलं भजतः प्रियस्य त्यक्त्वान्यभावस्य हरिः परेशः ।

विकर्म यच्चोत्पतितं कथंचित् धुनोति सर्वं हृदि सन्निविष्टः ॥ २७ ॥

(११ । ५ । ८२ करभाजनः)

परिपक्वस्य तु (पापमेव पतनमिति पाठान्तरम्) न भवति कुतोऽनर्थशंका
इत्याह स्वपादमूलमिति त्यक्तः अन्यस्मिन्देहादौ देवतांतरे वा भावो येन अत एव
तस्य विकर्मणि प्रवृत्तिरेव न संभवति । यच्च कथंचित् प्रमादादिना वा उत्पतितं
भवेत् तदपि हरिर्धुनोति । ननु यमस्तन्न मन्येन तत्राह परेशः परे कालयमादयः
तेषामपि नियन्ता । ननु श्रुतिस्मृती ममैवाज्ञे इति भगवद्वचनात् स्वाज्ञाभंगं कथं
सहेत तत्राह । प्रियस्य पुत्रदिवत् । ननु नायं पापक्षयार्थं भजते तत्राह हृदि
सन्निविष्टः सेव्यतया नहि वस्तुशक्तिरर्थितामपेक्षत इत्यर्थः । तस्माद् बुद्धिपूर्वकेपि
विहितत्यागे प्रामादिकेर्विहिताचरणे च न भक्तस्य प्रायश्चित्तांतरमपीति भावः ॥ २७ ॥

27 The supreme Lord Hari seated in the heart, drives away the failings and vices of his beloved votary who having given up all other beliefs and persunious worships his feet—XI 5 42 (Korabhāṇa)

कोनु त्वच्चरणभोजमेववित् विसृजेत्पुमान् ।

नि किचनाना शान्ताना मुनीना यस्त्वमात्मद ॥ २८ ॥

(१० । ८६ । ३३ बहुलाश्व)

उक्तमर्थं जनववाक्येन द्रदयति के। तु त्वच्चरणभोजमिति । एवमित् पूर्वोक्तहाता विसृजेत् न भजेत भजित्वा वा त्यजेत् नि किचनाना त्वा विना न विपद्यते किचन येषाम् ॥ २८ ॥

28 Who that is so conversant would forsake Thy lotus feet?—Then who offerest Thine own self to those saints, who have taken the vow of peace and poverty—X 86 33 (Bhulāśva)

तावद्भय द्रविणदेहसुहृन्निमित्तशाकरूपहापरिभवो विपुलश्च लोभ । तावन्ममेत्यसदवग्रह आर्तिमूल यावन्नत्तेर्द्धाघ्नमभय प्रवृणीत लोक ॥ २९ ॥

(३ । ६ । ६ ब्रह्मा)

किं बहुनाभगवत्पादसेवावधिरेव सर्वोप्यनर्थ इति ब्रह्मवाक्येनाह । तावदिति । द्रविणादौ विद्यमाने भयगते शोक पुनश्च रूपहा तत परिभव तथापि विपुलो लोभा यस्या पुन कथंचित् प्राप्ते ममेत्यसदवग्रह आर्तिमूल भयशोकादे कारणं तावदेव यावत् तद्धिमूलं न प्रवृणीत सेव्यतया नाभयेत । तदनतर सर्वभयनिवृत्तिरेवेति भावः ॥ २९ ॥

29 Till man has not found the refuge of Thy feet he will remain subject to the fear of the loss of property, friends and his body, he will be subject to hungerings, thworings, groed and griefs Till then will remain n'so the root of all sufferings and distresses, viz, the false belief in "My nes"—III 9 6 (Brahmā)

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिन ।

क्षेमाय पादमूलन्ते प्रविशत्यकुतो भयम् ॥ ३० ॥

(३ । २५ । ४२ कपिल)

एव योगिनामपि इदमेवाभय इत्याह कपिलवाक्येन । ज्ञानं पादसेवाकर्तव्यतया निश्चय वैराग्य इहामुत्र च । भक्तिरेव योगः तेन प्रविशति सेवन्त इत्यर्थः ॥ ३० ॥

30 The Yogis by means of their Bhakti Yoga (dovotion) ottended with Jñāna and Vairāgya (knowledge and renunciation) approach me for the attainment of their well-being—III 25 42 (Kapilo)

इयच्युतांग्रिं भजतोनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।

भवन्ति वै भागवतस्य राजन् ततः परां शान्तिमुपैति सक्षात् ॥ ३१ ॥

(११ । २ । ४३ कविः)

इति श्रीभक्तिरत्नावल्यां सप्तमं विरचनम् ॥ ७ ॥

एवं प्रकरणार्थमुपसंहरति इत्यच्युतमिति । अनुवृत्त्या सेवया भजतः भक्तिः प्रेमलक्षणा भगवतः प्रबोधः अंतर्करणे प्रकाशः । हे राजन् जनक ज्ञानादयो भवन्ति ततः साक्षात् अविलंबेन परां उत्कृष्टां शान्तिमुपैति प्राप्नोति । भगवत्पादसेवका भगवत्प्रसादादिहामुत्र कृतार्था भवन्तीति भावः ॥ ३१ ॥

इति श्रीटीकायां भक्तिरत्नावल्यां सप्तमं विरचनम् ॥ ७ ॥

31. To those who thus worship the feet of Achyuta and constantly attend on Him, comes the spirit of devotion, renunciation and divine knowledge. Then, O King Janaka, the devotee straightway attains supreme peace.—XI. 2. 43 (Kavi).

Here ends the Seventh String of the Necklace of Devotion.

THE EIGHTH STRING OF THE NECKLACE OF DEVOTION.

[Note —This section treats of Archanam (worship).]

अथाष्टमं विरचनम् ॥

यथा तरौर्मूलनिषेचनेन तृप्यन्ति तत्स्कंधभुजोपशाखाः ।

प्राणोपहाराच्च यथेन्द्रियाणां यथैव सर्वार्हणमच्युतेज्या ॥ १ ॥

(४ । ३१ । १४ नारदः)

अथार्चनं निरूपयितुं विरचनमारभते । तत्रार्चनं नाम पूजा । तत्र भगवत्पूजया सर्वेषां पूजा कृता भवतीत्याह । यथेति । मूलात्प्रथमविभागाः स्कंधाः तद्विभागः भुजस्तेषामपि उपशाखाः । एतत् उपलक्षणं । पत्रपुष्पादयोपि तृप्यन्ति । ननु मूलमेकं विना स्वनिषेचनेन प्राणस्योपहारो भोजनं तस्मादेवेन्द्रियाणां तृप्तिर्ननु तत्तदिन्द्रियेषु पृथक् अन्नलेपनात् तथाच्युताराधनमेव सर्वदेवाराधनं न पृथगित्यर्थः ॥ १ ॥

1. Just as the trunk, the branches and twigs are nourished by the watering of the root of the tree, just as the organs of the body are fed by the supply of food to the life-breath (vital principle), so in the same way the sacrifice to Achyuta (Viṣṇu) serves as the worship to all the gods.—IV. 13. 14 (Nārada).

यथाहि स्कंधशाखानां तरौर्मूलैवसेचनम् ।

एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥ २ ॥

(८ । ५ । ४६ ब्रह्मा)

किञ्च पूज्यान्त जायन्त आत्मनोपि पूजा स्यात् यथाहीति भगवति पूजिते सात्मक जगदेव पूजितं भवतीत्यर्थः ॥ २ ॥

2 Just as the watering of the root feeds the trunk and branches so the worship of Viṣṇu serves as the worship of all including Self—VIII 5 49 (Brahmā)

क्रियाकलापैरिदमेव योगिन ऋद्धान्विता साधु यजन्ति सिद्धये ।
भूतेन्द्रियान्त करणोपलक्षण वेदे च तत्रे च त एव कोविदा ॥ ३ ॥

(४ । २४ । ६२ रुद्र)

तथा च भगवतमेव ये पूजयन्ति त एव वेदागमतत्त्वज्ञा इत्याह । क्रियेति । ये कर्मयोगिन ये च ज्ञानयोगिन इदं भगवत्स्वरूपमेव पूजयन्ति त एव कोविदा नतु पतद्नादित्य केवलज्ञानप्रवृत्ता अपि । तत्रे आगमे । कथंभूत भगवत्स्वरूपं भूतेन्द्रियान्त करणैः अस्वतन्त्रैर्यदुपलक्ष्यते तत् नियन्त्ररूप । सिद्धिरत्र यथेष्टा द्रष्टव्या ॥ ३ ॥

3 The Karma-Yogis who in strong faith worship Him the ruler of the elements (of matter) and of the sense organs and the mind, by their many rites and ceremonies for the attainment of their desires—only are they well versed in Veda and Tantra—VI 24 62 (Rudra)

Note—The purport of this is not very clearly expressed. The statement is that they who worship Him are credited with two knowledges. Not they who simply pursue Jñāna Mārga (the path of knowledge)

चित्तस्योपशमोऽथ वै कविभिः शास्त्रचक्षुषा ।

दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः ॥ ४ ॥

अथ स्वस्त्ययनं पन्था द्विजातेर्गृह मेधिनः ।

यच्छूद्रयाप्तचित्तेन शुक्लेनेज्येत पूरुषम् ॥ ५ ॥

(१० । ८४ । ३ ३७ मुनयः)

अत्र हेतुमाह ब्राह्मणम् । चित्तस्येति । अयमेव पन्था चित्तस्य उपशमो यस्मात्पूजनं सुगमम् । योगो मोक्षोपायः ॥ ४ ॥

स्वस्त्ययनं स्वस्तिं क्षेम ईयतेऽनेनेतितथा । स क य भद्रया नि कामतया
आप्तचित्तेन न्यायोपाजितद्रव्येण अतएव शुक्लं शुक्लेन पुरुषं भगवत इज्येत । भगवत्पूजा-
रूप इत्यर्थः ॥ ५ ॥

4 5 That a man should sincerely offer sacrifice to the Deity with the income earned by four means is the path to well being of the twice born householder. This path has been perceived by wise men with their scriptural vision. It gives peace to the mind. It leads to Dharma and is an easy means to the attainment of Mokṣa—X 84 36 37 (Munis)

नैवात्मनः प्रभुरयं निजलाभपूर्णं मानं जनादविदुषः करुणो
वृणोते । यदप्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य
यथा मुखश्रीः ॥ ६ ॥

(७ । ६ । ११ प्रह्लादः)

अत्र द्विजातिपदं गृहमेधियदं च अग्निष्टोमादि यज्ञरूपपूजाभिप्रायेण भगव-
त्पूजायां तु सर्वस्यैवाधिकार इति दर्शयन्नेव पूजकः परमेश्वरनिर्विशेषो भवतीत्याह
नैवात्मन इति । अयं प्रभुरीश्वरः अविदुषः अत्यज्ञानात् जानत् पूजां आत्मनोर्धेन
वृणोते प्राकृतवत् धनाद्यर्पणेन सम्मानं नेच्छति यतो निजलाभेनैव पूर्णः । तत्किं पूजां
नेच्छति । तत्राह करुणः कृपाशुः अनो वृणोत एव । तत्र हेतुः । यद्यत् यं यं मानं यद्वा ।
यद्यस्माद्यत् येन धनादिना भगवते मानं पूजां विदधीत । तत् आत्मने तस्यैव भवतीत्यर्थः ।
तथा च मां पूजयित्वा यमपि पूज्यो भवत्विति कृपाया पूजामिच्छतीति भावः । यथा
मुखे कृनातिलकादिश्री-शोभाप्रतिविम्बस्य भवति । ननु साक्षात्तस्यैव कर्तुं शक्यते । तथा
च भगवत्मानं विना स्वस्यापि मानं न भवतीत्यर्थः ६ ॥ ॥

6. The Lord in the plenitude of all he possesses (wanting in nothing) has
no wish to obtain honour from the ignorant. The honour that a man gives to
the Lord is reflected back to him just as the beauty of the face is reflected in
the figure on the mirror.—VII 9. 11 (Prahlāda).

नूनं विमुष्टमतयरुतव मायया ते ये त्वा भवाप्ययविमोक्षणमन्य
हेतोः । अर्चन्ति कल्पकतहं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शजं
नरकेपि तृष्णाम् ॥ ७ ॥

(४ । ६ । ६ ध्रुवः)

यदि च परमेश्वरे कृनो मानः स्वस्यैव तद्वन्मानप्रदो भवति तदो तु स्वर्गादिफल-
कामनापि व्यर्थे वेत्याह । ध्रुव वचनेन । नूनमिति । भवाप्ययौ जन्ममरणे तद्विमोक्षहेतु-
त्वां अन्यहेतोः कामाद्यर्थं ये अर्चयन्ति ते नूनं विमुष्टमतयो वंचितचित्ताः यतस्ते
कल्पतरुम् । त्वां अर्चितवन्तः कुणरतुल्येन आत्मदेहेन उपभोग्यं सुखमिच्छन्ति न
चेच्छायोग्यं तदित्याह । यत्स्पर्शजं विषयसंबन्धजं सुखं तन्नरकेपि भवति । तथा च
स्वर्गसुखमप्यप्रार्थनीयमिति भावः ॥ ७ ॥

7. Verily are they robbed of their understanding by Thy Māyā (mys-
terious power)—they who worship Thee for the attainment of objects other than
Mokṣā (release from births and deaths) which can be Thy own gift to them.
They desire from Thee—who art the desire-fulfilling tree of paradise—pleasures
of the body that is no better than a corpse. Such pleasures being common to
the inmates of Hell—IV. 9 9. (Dhruva)

यत्पादयोरशठधी सलिलप्रदाय दूर्वां कुरैरपि विधाय सतीं
सपर्याम्प्रप्युत्तमां गतिमसौ भजते त्रिलोकीं दाश्वानविकलवमना.
कथमार्तिमिच्छेत् ॥ ८ ॥

(८ । २२ । २३ ब्रह्मा)

अत्र भगवत्पूजायां माघशुद्धिरेव परमा सामग्री नतु दमादिदुष्ट बहुधनादि अपि
इत्याह ब्रह्मवाक्येन । यत्पादयोरिति । यस्य तव पादयोः सलिलमात्रमपि प्रदाय सर्वोपि
जनः उत्तमा गतिं प्राप्नोति तस्य तुभ्यमसौ यति त्रिलोकीं दाश्वान् दत्तवान् आर्तिं यथ
प्राप्नुयात् । तस्मात् शाठ्यं विहाय स्ववित्तानुसारेण भगवानर्चनीय इति भावः ॥ ८ ॥

8 The man of simple faith obtains to the highest goal as his reward for
having washed the feet of the Lord and worshipped his feet with offerings of Durvā
grass. It is impossible that the man who has given away his empire of the
world without any remorse should be visited with affliction —VIII 22, 23
(Brahmā)

एवं क्रियायोगपथे पुमान् वैदिकतात्रिकैः ।

अर्चन्नुभयतः सिद्धिं मत्तो विदन्त्यमीप्सिताम् ॥ ९ ॥

(११ । २७ । ४६ ओङ्कारः)

इति श्रीमत्सुब्रह्मणेयस्मरणार्थविद्वत्कृष्णामृतद्विप्रोन्मीलितविवेकतैरभुक्परम-
हंसविष्णुपुरीप्रथिताया श्रीमागवतामृताब्धिलब्धभोगशक्ति-
रक्षावत्या अष्टम विरचनम् ॥ ८ ॥

एव भगवद्वाक्येन प्रकरणार्थमुपसहरति । एवमिति एव उक्तप्रकारेण मा अर्चयन्
उभयतः इहामुत्र च । वैदिकैरिति श्रौतानामिप्रायेण तान्त्रिकैरिति सर्वामिप्रायेणेति
पूजाप्रकरणं स्वप्रयोगौख्यमयान्न लिख्यते ॥ ९ ॥

इति टीकाया अष्टम विरचनम् ॥

9 Thus does a man who worships me according to Vaidic and Tantrik
rites earn his wish for success in both the worlds —XI 27 49 (Śrī Kṛishṇa)
Here ends the Eighth Strieg of the Necklace of Devotion,

THE NINTH STRING.

[This section treats of the subject *Vandanā* (bowing to the Lord).]

अथ नवमं विरचनम् ॥

समाद्यामंगलं नष्टं फलवांश्चैव मे भवः ।

यन्ममस्ये भगवतो योगिध्येयांघ्रिपंकजम् ॥ १ ॥

(१० । ३८ । ६ अक्रूरः)

अथ वन्दनं निरूपयितुं विरचनमारभते । तत्र तावद्भगवद्वन्दनप्रवृत्तिरपि सर्वतो मंगलमित्याह अक्रूरवाक्येन । ममेति । यत् यतः भगवतो अंघ्रिपंकजं नमस्ये नमस्करिष्यामि अतः इदानीमेव मम अमंगलं नष्टं । भवश्च फलवान् भगवन्नमस्कारसामग्री प्राप्ता ॥ १ ॥

1. This day my ill luck has disappeared, my life is blessed—for I shall bow to the feet of the Lord which is the object of meditation by Yogis.—X. 38. 6 (Akīūra).

तत्तेनुकंपा सुसमीक्षमाणो भुंजान एवात्मकृतं विपाकम् ।

हृद्वाग्वपुर्भिर्विवदन्ममस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥ २ ॥

(१० । १४ । ८ ब्रह्मा)

प्रवृत्तिफलमुक्त्वा नमस्कारफलमाह ब्रह्मवाक्येन । तत्तेनुकंपामिति । यस्मात्तव अनन्तो महिमा तत्तस्मात्ते ऽनुकंपां सुसमीक्षमाणः यदा भगवान्स्वयमेव कृपयिष्यति तदा मे श्रेयो भविष्यतीति चिंतयन् स्व कर्मफलं भुंजान एव तप आदिना नातिक्लिश्यन् हृद्वाग्वपुर्भिर्मनोवाक्कायैः ते तुभ्यं नमः नमस्कारं विदधत् यो जीवेत स मुक्तिपदे मुक्तौ पदे वैकुण्ठे च दायभाक् भागभागी तत् प्राप्नोतीत्यर्थः ॥ २ ॥

2. He who lives ever thinking of Thy mercy, enjoying the fruits of his own acts, making obeisance to the Lord with his speech, body and mind—such a man earns a title to Mokṣa.—X. 14 8 (Brahmā).

पतितः स्वलितो वार्तः क्षुधया विवशो गृणन् ।

हरये नम इत्युच्चैर्मुच्यते सर्वपातकात् ॥ ३ ॥

(११ । १२ । ४७ सूतः)

अत्र असंभावनां निरस्यन् कैमुतिकन्यायेनाह पतित इति । पतितः वृत्तात् । स्वलितो मार्गः । आर्तः ज्वरादिना क्षुधादिना वा विवश अनिच्छन्नपि । परैस्तथा वक्तुमास्कंदितोपि हरये नम इति गृणन्नपि नतु नमस्कारबुद्ध्या उच्चैर्महतोपि सर्वपातकान्मुच्यते मुक्तो भवति ॥ ३ ॥

3 When falling or slipping, when in pain, when sneezing, if a man voluntarily or involuntarily ejaculates the words "Haraye Nama" (salutation to Hari), he drives away all evils—XI 12 47 (Sûta)

ख वायुमग्निं सलिलमहीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।
सरित्समुद्राश्च हरे शरीरयत्किञ्च भूतं प्रणमेदनन्य ॥ ४ ॥

(११।२।४१ कवि)

इति श्रीमत्पुरुषोत्तमवर्णारविन्दकृपाभरुन्दविद्रुमोन्मीलितविवेकतैरभुकपरमहस

विष्णुपुरोप्रथिताया श्रीभागवतामृताविध्वन्धमगवद्भक्ति

रत्नावल्या नवम विरचनम् ॥ ६ ॥

तस्मात्कृत्यमुपदिशन् प्रकरणार्थमुपसहृति । खमिति । ख आकाश ज्योतींषि नक्ष-
त्राणि सत्त्वानि प्राणिन सरित्समुद्रान्सरितश्च समुद्राश्च सरित्समुद्रान् । अज विशेषितेन ।
यत्किञ्चित् भूत वस्तु । अनन्य पतेषु भगवतोऽभ्युदयदर्शनशून्य निष्कामो वा एतानि हरेः
शरीर इति बुद्ध्या प्रणमेत् इत्यर्थः ॥ ४ ॥

इति श्रोटोकाया नवम विरचनम् ।

4 Knowing all things to be the body of Hari, making no difference between them and Hari let a man bow down to the sky, the air, the water, the fire, the earth, the luminaries, the living beings, the trees, the rivers and seas—XI 2 41 (Kavi)

Here ends the Ninth String

THE TENTH STRING

[This section treats of 8 virtues (to the Lord)]

अथ दशम विरचनम् ॥

यन्नामश्रुतिमात्रेण पुमान् भवति निर्मल ।

तस्य तीर्थपदं किंवा दासानामवशिष्यते ॥ १ ॥

(६।५।१६ दुर्वासा ॥)

अथ दास्य निरूपयितुं विरचनमारभते तत्र तावद्भगवद्दासा एव सर्वतः कृतार्था इत्याह । यन्नामेति । यस्य भगवतो नाम श्रवणमात्रेण पुमान् निर्मल शुद्धो भवति तस्य दासानां सर्वपुरुषार्थसाधने फले वा किं अवशिष्यते अपि तु न किञ्चित् दास्येनैव तस्य चरितार्थत्वादित्यर्थः ॥ १ ॥

1 Nothing is wanting to the servants of the Lord whose feet are holy shrines, by the very hearing of whose name a man becomes purged of his sins.—IX 5 16 (Durvāsa)

तावद्वागादयस्तेनास्तावत्कारागृहं गृहम् ।

तावन्मोहोऽङ्घ्रिनिगडो यावत्कृष्ण न ते जनाः ॥ २ ॥

(१० । १४ । ३६ ब्रह्मा)

तत्र इह लोककृतार्थतामाह ब्रह्मवाक्येन । तावदिति । रागादयस्तेनाः धैर्य-
विवेकादिसर्वार्थापहारकाः गृहं च कारागृहं बंधनस्थानं तावदेव मोहः ममता तावदेव ।
अङ्घ्रिनिगडः बंधनं । हे कृष्ण-यावत् जनाः ते तव न भवन्ति । त्वदीया दासा न भवन्ति ।
अयमर्थः । पूर्वविषयेषु रागो धैर्यापहार्यासीत् भगवद्दास्यै तु उत्पन्ने स एव रागो भक्ति
साधनेषु भवतीति गुण एव । एवं द्वेषोपि यः परेषु स्थितः सोपि पापद्वेषादिवेव जातः ।
एवं गृहं निरर्थककुटुम्बपोषणादिमहद्दुःखकृत्त्वात् कारागृहं स्थितः । इदानीं भक्तिसाधन-
त्वेन तेवैव कृतो मोक्षाय भवतीति तथा च विषयत्यागादिदुःखं विनापि दास्यं श्रेय इति
इहोपकारकमिति भावः ॥ २ ॥

2. Until people, O Kṛṣṇa, become thy servants, passions are the thieves that rob them; their houses are prisons to them; their attachment is the chain that fetters their feet.—X. 14. 36 (Brahmā).

Note—Before man becomes the servant of the Lord his passions used to rob him of his right understanding. But after he becomes His servant his passions become a means of and help to his devotion. His hostility towards his enemies is turned against his sins. His house is an asylum and home for saintly men and is no longer the scene of vain and troublesome labours; and his attachment to his relations becomes a means of his own spiritual uplift by reason of his leading them to the path of devotion by the loving influence he exercises over them.

किं चित्रमच्युत तवैतदशेषबंधो दासेष्वनन्यशरणेषु यदात्म-
सत्त्वम् । यो रोचयत्सह मृगैः स्वयमीश्वराणां श्रीमत् किरीट-
तटपीडितपादपीठः ॥ ३ ॥

(११ । २९ । ४ उद्धवः)

परत्र च भगवत्स्वरूपप्राप्तिफलमाह उद्धववाक्येन । किं चित्रमिति । हे अच्युत
अनन्यशरणेषु दासेषु आत्मसात्त्वं त्वदधोनतत्वं त्वन्मयत्वं इति यत्किं चित्रं नाश्चर्य-
मित्यर्थः । यतो यो भगवान् श्रीरामरूपेण मृगैः शाखामृगैः सह साहित्यं सख्यमिति यावत्
प्रीत्या कृतवान् कथंभूतः ईश्वराणां ब्रह्मादीनां यानि श्रोमन्ति किरीटानि तेषां तटानि
अग्राणि तैः पीडितं विलुठितं पादपीठं यस्य स्वयं तथाभूतोपि सन् अनुचरतामात्रतुष्टः
मर्कटानपि सख्ये चकार तस्य मनुष्याणां दासभूतानामुद्धरणे किमाश्चर्यमिति भावः ॥ ३ ॥

3. What wonder, O Achyuta, O friend of one and all, that Thou identify Thyself with Thy servants that take refuge in Thee. Thou didst choose a monkey (Sugrīva) for thy friend and ally—though mighty kings placed their crowned heads at Thy feet.—XI. 29. 4. (Uddhava).

कायेन वाचा मनसेन्द्रियैर्वा ब्रुहध्यात्मना वानुसृत स्वभावात् ।
करोति यद्वत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥ ४ ॥

(११।६।३६ कवि ।)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविदुषोन्मीलितविवेकतैरभुक्परमहंस
विष्णुपुरीप्रथिताया श्रीभागवतामृताब्धिलब्धभगवद्भक्ति

रत्नावल्या दशम विरचनम् ॥ १० ॥

तदेव सर्वकर्माण्येव दास्यस्वरूप दर्शयन्नेव उपसहरति । कायेनेति । आत्मना
विषेन ग्रहकारेण वा अनुसृतो य स्वभाव तस्मादपि यत्करोति । अयमथ । न केवल
विधित कृन्मेवेति नियम स्वभावानुसारि लौकिकमपि यदिति । तथा भगवद्गोतासु ।
यत्करोषीत्यादि । यद्वा कायादीनामेव कर्म नात्मन इत्याशक्याह । अध्यासेनानुसृतात्
ब्राह्मणत्वादिस्वभावात् यद्यत्करोषीत्यर्थः । तत्सकल परस्मै परमेश्वराय नारायणेति
समर्पयेत् तथा च सति सकलकर्माण्येव दास्य निवहतीति भावः ॥ ४ ॥

इति दशम विरचनम् ।

4 Let a man consecrate every action of his to the Lord uttering the
salutation "Nārāyaṇāya" (this to Nārāyaṇa)—every action he does with his
speech, body and mind—XI 2 36 (Kavi)

Here ends the Tenth String

THE ELEVENTH STRING OF THE NECKLACE OF DEVOTION

[This section treats of the intimate companionship and friendship of the Lord]

अथ एकादश विरचनम् ॥

अहो भाग्यमहोभाग्य नन्दगोपव्रजौकसाम् ।

यन्मित्र परमानन्द पूर्ण ब्रह्मसनात्मनम् ॥ १ ॥

(११।१४।३२ ब्रह्मा)

अथ सख्य निरूपयितुं विरचनमारभते तव भगवत्सखाना महिमा वक्तुं क्षातुं न
शक्यते इत्याह । अहोभाग्यमिति । अहोभाग्यमहोभाग्यमिति पुनरुक्त्यादरेण भाग्यस्य
सर्वथा अपरिच्छेद्यत्वमुक्तं नन्दगोपव्रजौकसामिति सामान्यपदेन गद्यादीनामपि ग्रहण
तेषामपि कृष्णे न दादिवत् विश्वासाद्यविशेषात् । यन्मित्र येषां मित्र स्वरूप कृष्णस्तु
भगवान् स्वयमिति वचनात्परमानन्दं निरतिशयसुखस्वरूप तथा च प्राकृतमित्रस्य
परस्परपकारित्वापेक्षया कदाचिद्विषयविरोधान्मैत्रीभगवत् । कृष्णे तु परमानन्दे न तथा
किं तु तेषामानन्द एवेति भावः । प्राकृतमित्रस्य देशातरगमनेन विश्लेषदुःखमपि भवति
कृष्णे मित्रे न तथेत्याह । पूर्णमिति यथा च गतागतादिरहितमित्यर्थः । अत्र यद्यपि

कृष्णस्यापि गोचारणादिना विश्लेषदुःखं भवति तथापि तच्चिन्तयाप्यानन्दः प्राप्यानन्द-
नित्यमः प्राकृतमित्रेषु न तथेति भावः । यद्वा कृष्णस्यापि पूर्णत्वे सर्वव्यापकत्वे ब्राते
मथुराद्वारकावालिन्यपि कृष्णे तेषां विश्लेषदुःखं नाभूदेव प्राकृतमित्रे तु व्यापकता निश्चय
एव न भवतीति भावः । यतः पूर्णं अत एव सनातनं नित्यम् । तथा च न प्राकृतमित्रवत्
तद्व्यतिरेकदुःखशंकापीति भावः ॥ १ ॥

1. Oh! the good fortune of Nanda and of the inhabitants of Vraja that they have for their intimate companion the eternal and perfect Brahma (Kṛiṣṇa).—XI. 14. 32 (Brahma).

एवं मनः कर्मवशं प्रयुंक्ते अविद्यायात्मन्युपधीयमाने ।

प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् ॥ २ ॥

(५ । ५ । ६ ऋषभः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविन्दुप्रोन्मीलितविवेकतैरभुक्तपरमहंसविष्णु-
पुरीग्रथितायां श्रीभागवतामृताब्धिलब्धश्रीभगवद्भक्ति-

रत्नावल्यां एकादशं विरचनम् ॥ ११ ॥

अथ सख्यस्य फलं व्यतिरेकमुखेन दर्शयन् उपसंहरति ऋषभदेववाक्येन । एव-
मिति । एवं यथा पुनः संसार एव भवति तथा पूर्वकृतं कर्म कर्तृभूतम् । मनः कर्मभूतं
वशं प्रयुंक्ते पुनः कर्मनिष्ठं करोति । जीवन्मुक्तकर्मव्यावृत्त्यर्थमाह । अविद्ययेति । अविद्ययो-
पहितस्य पुंसः पूर्वकर्मणा तथैव कर्मणि मनः प्रेर्यते यथा संसारो न निवर्तत इत्यर्थः ।
तर्हि कथं निस्तारस्तत्राह मयि मध्येव वासुदेवे सर्वाश्रये यावन्न प्रीतिः सख्यं तावत्
देहयोगेन संबन्धेन सति चास्मिन् दुःखेन च न मुच्यते अर्थात् मत्सख्येनैव सर्वानर्थनि-
वृत्तिरिति मया सख्यं कुर्यादेवेति भावः ॥ २ ॥

इति एकादशं विरचनम् ।

2. Thus the previous Karma influences the mind (to be entangled with fresh Karma). And as long as there is the influence of Avidyā (ignorance) and as long as there is no affection for me (Vāsudeva) there is no freedom from the bondage of the body (i. e., the soul is subject to incarnations).—V. 5. 6 (Risabha).

Here ends the Eleventh String.

THE TWELFTH STRING OF THE NECKLACE OF DEVOTION.

[This section treats of the subject of consecrating oneself to the Lord].

अथ द्वादशं विरचनम् ॥

मर्त्या यदात्यक्तसमस्तकर्मा निवेदितात्मा विचिर्षिकीतो मे ।

तदामृतत्वं प्रतिपद्यमानो मयात्मभूयाय च कल्पते वै ॥ १ ॥

(११ । २४ । ३४ श्रीकृष्णः)

अथ निवेदन निरूपयितुं विरचनमारभते तत्र भगवति निवेदितात्मनस्तत्तत्कृपाया सर्वोपि पुरुषार्थो भवति भगवच्चनेनाह । मत्येति । यदात्यक्तसमस्तकर्मा सन्न मे निवेदितात्मा भवति । यथा त्रिकोनस्य दत्तस्य चा गणध्यादेर्भरणपालनादिचिन्ता न क्रियते तथा भगवति देहादिक समर्थं निश्चिन्ता यस्तिष्ठति स निवेदितात्मन्सी तदा मे विचिकीर्षितं विशिष्टं कर्तुं मिष्टो भवति ततः अमृतस्य मोक्षं प्रपद्यमानो मयात्मभूयाय मद्वैराग्य मत्समनैश्वर्यायेति यावत् कल्पते योग्यो भवति । ये ध्रुवम् ॥ १ ॥

1 When a man living renounced all worldly activities consecrates himself to the Lord and then becomes the subject of My special grace he becomes fit for oneness with Me and attains immortality — VI 29 34 (Śrī Kṛṣṇa)

धर्मार्थकाम इति योभिहितस्त्रिवर्ग ईक्षात्रयो नयदमौ विविधा च वार्ता । मन्ये तदेतदखिल निगमस्य सत्य स्वात्मार्पण स्वसुहृद् परमस्य पुंस ॥ २ ॥

(७ । ६ । २६ प्रह्लाद)

इति श्रीमत्पुरुषोत्तमविरचयिन्द्रकूपामकण्डविन्दुमोमीलितविधेकैरभुक्तात्महसधिपुं पुरोमयिताया श्रीभागवतामृतान्ध्रिलम्भश्रीभगवद्भक्ति

रक्षाचर्या द्वादश विरचनम् ॥ १२ ॥

ननु सर्वकर्मत्यागेनात्मनि देदनमेव चेत् श्रेयः तदा कर्मादिविधानामनयकस्य स्यात् तत्रोत्तरेणोपसहरति प्रह्लादात्मनेन । धर्मार्थेति । धर्मार्थं कामश्चेति यः त्रिवर्गः । तदर्थं च ये इच्छाया अभिहिता । ईक्षा आत्मत्रिधा त्रयो धर्मविधा । नयदमौ तर्को दण्डनीतिश्च विविधा वार्ता जोयिका तदेतत्सत्यं निगमयाधजातमन्तर्यामिनः स्वसुहृद् परस्य पुंस स्वात्मार्पणसाधनं चेत्तर्हि सत्यं मन्ये सत्यपरत्वात् अन्यथा तदसत्यमेव । यद्वा । तदेतदखिल निगमस्य त्रैगुण्यविषयस्य प्रतिपाद्यं मन्ये सत्यं पुनस्त्रैगुण्यलक्षणं परस्य पुंस स्वात्मार्पणमेवेत्यर्थः । तदुक्तं भगवता त्रैगुण्यविषया येदा निस्त्रैगुण्यो भवान्नुनेति ॥२॥

इति द्वादश विरचनम् ।

2 Dharmā (religious practices) Artha (material gains) and Kāma (pleasures of this body) are said to be the three objects of life. As a means to gain them there are the sciences of self-knowledge, the Karmakāṇḍa (ritualistic) portions of the Vedas, the science of polity and government, the many words on the subjects of trade and agriculture. I consider all these branches of knowledge as true if only they are consecrated to Thee, their friend and Supreme Being — VII 6 26 (Pṛthivī)

Here ends the Twelfth String

THE THIRTEENTH STRING OF THE NECKLACE OF DEVOTION.

[This section treats of the subject of Taking Refuge in the Lotus Feet of the Lord].

अथ त्रयोदशं विरचनम् ॥

देवर्षिभूताप्रनृणां पितॄणां न किंकरो नायमृणी च राजन् ।

सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्त्तम् ॥१॥

(११।५।४१ करभाजनः)

अथेह यथोक्तवैदिकलौकिकस्वविहितसाधनहीनानां भगवच्छरणप्रवेश एव शरणं इत्यभिप्रेत्य विरचनमारभते तत्र भगवच्छरणप्रविष्टः देवादिसेवात्यागेऽपि न तेषामभियोज्य इत्याह करभाजनवाक्येन । देवर्षीति । आत्माः पोष्याः कुटुम्बिनः इतरे देवादयः पञ्चयज्ञदेवताः । देवानां होमे ऋषीणामध्ययने भूतानां वलिदाने पितॄणां श्राद्धादौ एव देवादोनां आराधनादौ न किंकरः न दासवन्नियोज्यः । तदकरणे च न ऋणी न पापीत्यर्थः देवादोनां भगवदभक्त ऋणी अत एव तेषां किंकरः तदर्थन्नित्यं पञ्चयज्ञादिकर्ता । तथा च स्मृतिः हीनजातिं परिज्ज्ञोऽमृणार्थं कर्म कारयेत् इति अयं तु न तथा । कोसौ सर्वात्मना यः मुकुन्दं शरणंगतः । कर्त्तभेदम् । कृत्यमिति पाठे होमादौत्यर्थः । यद्वा । सर्वात्मना सर्वात्मकत्वेन तथा भगवच्छरणस्य जगदेव प्रीणातीति भावः ॥ १ ॥

1. He who, O king, has with a whole heart taken refuge in the Lord Mukunda, casts aside all ideas of difference, is not under obligation to serve the Devas, Rsis, demons, the manes, and living ones who are our elders. He owes no debt to them —XI. 5 41 (Karabhājana).

Note —Another reading is कृत्यं for कर्त्त This latter word is seldom met It means भेद (difference) from कृत् to cut. कृत्य means the duty to offer sacrifices, &c., &c.

किं दूरापादनं तेषां पुंसामुद्धामचेतसाम् ।

यैराश्रितस्तीर्थपदश्चरणौ व्यसनात्ययः ॥ २ ॥

(३।२३।४१ मैत्रेयः)

न केवलं देवादोनामभियोज्यः सर्वसुखभागो च भवतीत्याह । किं दूरापादनं सर्वं सुलभमित्यर्थः । उद्धामचेतसां धीराणां व्यसनं इहामुत्र संसारदुःख तस्यात्ययो यस्मात् ॥ २ ॥

2. Nothing is unattainable to those noble-hearted persons who have taken refuge in the feet of the Lord—the holy shrine that drives away all troubles (from its proximity).—III. 23. 41 (Maitreya).

शारीरा मानसा दिव्या वैयासे ये च मानुषा ।

भौतिकाश्च कथं क्लेशा याधते हरिसम्रयम् ॥ ३ ॥

(३ । २२ । ३५ मैत्रेय)

तत् नेह व्यसनात्पयत्य दशयति मैत्रेयपाक्षेन । शारीरा इति । दिव्या
आन्तरीक्षा मानुषा शत्रुप्रमत्ता भौतिकाः शोतोष्णादिप्रमत्ता क्लेशहेतवः कथं याधन्ते
न याधन्त इत्यर्थः । वैयासे व्यासपुत्र हे विदुर ॥ ३ ॥

3 O Vidura, how can the troubles of the body and of the mind, the evils
that befall on man from the skies, those that have their origin in the elements
of matter—how can all these oppress the man who has taken refuge in the Lord
—III. 22 35 (Maitreya)

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते ।

विश्वं विध्वंसयन् शौर्यवीर्यविस्फुरितध्रुवा ॥ ४ ॥

(४ । २४ । ५६ रुद्र)

परत्र व्यसनात्पयत्यमाह । यत्रेति । यत्र भगवत्पादमूले अरण्यं शरणं प्रविष्टं
जनं कृतान्तं काञ्चो ममाय वश्य इति नाभिमन्यते वीर्यं प्रभावः शौर्यमुत्साहः ताभ्यां
विस्फूर्जितया द्युमिनया ध्रुवा विश्वं विध्वंसयन्नपि ॥ ४ ॥

4 The mighty Yama who perpetrates havoc on the world cannot boast
of his conquest of him who takes refuge in the lotus feet of the Lord —IV 24
56 (Rudra)

अविस्मितं तं परिपूर्णकामं स्वैनैव लाभेन समं प्रशान्तम् ।

विनोपसर्पत्यपरं हि बालिशं श्वलागुलेनातितितर्ति स्निग्धम् ॥ ५ ॥

(६ । ६ । २२ देवा)

नन्वेवमपि देवतातत्पर्यादस्य को विशेषस्तत्राह । अविस्मितं निरहंकारं
कुतूहलशून्यं वा अप्रतारकमित्यथ कुत प्रशान्तं रागादिशून्यं तच्च कुत स्वैनैव
लाभेन परिपूर्णकामं तच्च कुत सममुपाधिः शून्यं परिच्छेदशून्यं एव भूतं परमेश्वरं
विना अपरं यः शरणार्थमुपसर्पति स हि बालिशो अहं यतोसौ शुनोः लांगुलेन
समुद्रमतितितर्ति अतितर्तुमिच्छतीत्यर्थः यथा तेन समुद्रतरणं न भवति तथा
निरीश्वराभयेण व्यसनार्थतरणं न सम्भवतीत्यर्थः ॥ ५ ॥

5 He is a fool who takes shelter in any one else than the Lord, who is
not astonished (by his own greatness), who is fully satisfied with all he has, who
is unconditioned, who is void of passions and (therefore) tranquil. The man who
resorts to any one else for refuge wishes to cross the sea by taking hold of the
tail of a dog —VI 9 22 (Devas)

बालस्य नेह शरणं पितरौ नृसिंह नार्त्तस्य चागदमुदन्वति
मज्जतो नौः । तप्तस्य तत्प्रतिविधिर्य इहांजसेष्टस्तावद्विभो तनु-
भूतां त्वदुपेक्षितानाम् ॥ ६ ॥

(७ । ६ । १६ प्रह्लादः)

ननु दुःखैस्तप्तस्य तत्प्रतीकारो लोकेन प्रसिद्ध एव वेदेपि तत्तदेवता भक्तिः
प्रसिद्धा । अतः कथं भगवान् एव शरणं तत्राह । प्रह्लादवाक्येन बालस्य नेति । भो नृसिंह
तप्तस्य तत्प्रतिविधिस्तत्प्रतीकार इह लोके योऽजसा इष्टः स त्वयोपेक्षितानां तावदेव क्षण-
मात्रमेव न त्वात्यंतिकस्तदेवाह । बालस्य पितरौ शरणं रक्षकाविह न भवतः ताभ्यां पाल्य-
मानस्यापि दुःखदर्शनात् । कचिदजोगर्तादिषु ताभ्यामेव तद्वधदर्शनाच्च । आर्त्तस्य रोगिनः
अगदमौषधं शरणं कृतेष्यौषधे मृत्युदर्शनात् । नापि उदन्वति समुद्रे मज्जतः पुंसो नौः
शरणं तथा सह मज्जनदर्शनात् अतस्त्वमेव शरणमित्यर्थः । अथैवं व्याख्येयं तप्तस्य प्रति-
विधिर्य इह तावत्प्रसिद्धः स त्वदुपेक्षितानां किं अंजसेष्टः अपि नु नेष्ट एव । यद्वा ।
यस्तावदिह प्रतिविधिरिष्टः स किं अंजसा । नैवांजसेति योज्यम् । बालस्येत्यादि पूर्व-
वदेव ॥ ६ ॥

6. O Nṛsiṃha, parents cannot always afford protection to their children (being either helpless themselves or neglectful). Medicines do not always cure the sick. The ship does not always succour a drowning man in the sea. Such means as are resorted to for the relief of the distressed are not invariably unfailing and do not benefit those who have not secured Thy care.—VII. 9. 19. (Prahāda).

कः पंडितः त्वदपरं शरणं समीयाद्भक्तप्रियादृतगिरः सुहृदः
कृतज्ञात् । सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्यु-
पचयापचयौ न यस्य ॥ ७ ॥

(१० । ४८ । २६ अक्रूरः)

तस्माद्भगवन्तं विहाय यः परमाश्रयेत् स मूर्ख इत्याह अक्रूरवाक्येन कः पंडित
इति । त्वदपरं त्वत्तोन्नयं कः पंडितः सन् अपंडित इत्यर्थः । ऋतगिरः सत्यवाचस्त्वत्तोपरं
शरणं कः समीयात् गच्छेत् । कथंभूतात् त्वत्तः । सुहृदः निरपेक्षोपकारकात् यो भवान्
भजतः सुहृदः सर्वानभिमतान् कामान् ददाति । किंच आत्मानमपि । यस्य तव उपचया
पचयौ न स्तः ॥ ७ ॥

7. He is no wise man who seeks protection of anyone other than thee—
thou who art grateful, friendly, truthful and affectionate towards thy devotees—
thou who fulfillest the desires of all who serve thee thou—who offerest thy own
self to them—and thou who art ever the same, suffering no increase.—X. 48.
26 (Akṛūra).

अहो वकीयंस्तेनकालकूट जिघासयापाययदप्यसाध्वी ।

लेभे गति घान्युचिता ततोऽन्य किन्ना दयालु शरण ब्रजेम ॥८॥

(३ । २ । २३ उद्धव)

ननु परमेश्वरशरणमात्रेण कथमेवावशिष्टे पांति दयालुत्वात्समर्थत्वाच्च भगवत् इत्याह उद्धववाक्येन । अहो इति । अहो आश्चर्यं दयालुनाया हन्तुमिच्छयापि स्तनयो समुत कालकूट विप यमपाययत् वकी पूनना साध्वो दुष्टचिन्ता धाड्या यशोदाया उचितां गतिं लेभे भक्त्येवमात्रेण य सद्गतिं दत्तवान् इत्यर्थं ततोऽन्य क वा भजेम स एव शरणमित्यर्थ ॥ ८ ॥

8 O fortunate was the demoness Putana who, in her desire to kill him, made him suck her poisoned breast and got her reward worthy of a foster-nurse Who else is there more morciful whose shelter we should seek?—III 2 23 (Uddhava)

तापत्रयेणाभिहतस्य घोरे सतप्यमानस्य भवाध्वनीश । -

पश्यामि नान्यशरण तवाग्निद्वन्द्वतपत्रादमृतामिवर्षात् ॥ ९ ॥

(११ । १६ । ६ उद्धव)

तदेव स्पष्टयति उद्धववाक्येन नापत्रेण । तापत्रयेणाभिहतस्य अतएव सतप्तमानस्य पु स तावाग्निद्वन्द्वतपत्रादन्यच्छरण ॥ पश्यामि नास्तोत्यर्थं । न केवल आतपत्रात् किंच अमृतमप्यमितो वर्षति यत् तस्मात् ॥ ९ ॥

9 I do not see in the course of my passage through the world any other shelter than the shade of your lotus feet—thou who rainest nectars —XI 19 9 (Uddhava)

चिरमिह ब्रजिनार्तस्तप्यमानोनुतापैरत्रितृषण्डमित्रो लब्धशान्तिं कथंचित् । शरणं समुपेतैर्यत्पदाब्ज परात्मन्नभयमृतमशोकं पाहि मापन्नमीश ॥ १० ॥

(१० । ५१ । ४७ मुचुकुन्ध)

तदेव मुचुकुन्धवाक्येन शरणं प्रविशन् ग्रन्थमुपसंहरति चिरमिति हे ईश आपन्न आपद्ग्रस्त मा मा पाहि यतस्ते पदाब्ज अह शरणं समुपेत हे परमात्मन् हे शरणं इति प्रकृतोपयोगि कथं भूनाह सलारे चिरं ब्रजिनैः कर्मफलैः आर्तं पीडित अनुतापैः वास्तनामि तप्यमान । अत एव अविदुषा अविदुषा पदचक्रादयोऽभिज्ञा यस्य अतएव काप्यलब्धशान्तिः कथंभूत त्वत्पदाब्ज शरणं सद्यः ताभयशून्य । अतः अविनाशि । अतएव अशोकम् ॥ १० ॥

10 O Lord ! save me who am thus afflicted I have been long oppressed by my remorses My tyrants, six in number, have not yet been satisfied with

their infliction of cruelties on me and I have not found peace anywhere. O Supreme! I approach Thy lotus feet which confer security from fear and immunity from sorrow.—X. 51. 57 (Muchukunda).

Note.—With this stanza ends the stringing of the Necklace of Devotion, made of gems selected from the Bhāgavata. The remaining verses are from the pen of the compiler Śaṁī Viṣṇupāṇi.

एवं श्री श्रीरमण भवता यत्समुत्तेजितोहं
चांचल्ये वा सकलविषये सारनिर्द्वारेण वा ।
आत्मप्रज्ञाविभवसदृशैस्तत्र यत्नैर्ममेतैः

साकं भक्तैरगतिसुगते तुष्टिमेहि त्वमेव ॥ ११ ॥

तदेवं स्वकर्मग्रथनफलं भगवति समर्पयति । पवमिति । चांचल्ये इदं वाच्यकृतं परमार्थनिरूपणम् वा तत् त्वत्प्रेरणेनैव अतस्त्वदाज्ञापरिपालिता तथा च त्वमेव भक्तसहितः प्रीतो भवत्यर्पयामोत्यर्थः ॥ ११ ॥

11. Having been encouraged by thee, O Lord of Lakṣmī, thus have I performed the work (of stringing the necklace) with such intellectual ability as I possessed and with the co-operation of my fellow-devotees. It may be put down to a wanton intellectual activity or to my endeavour to determine the truth. Accept it graciously, thou succourer of thy refugees.

साधूनां स्वतएव संमतिरिह स्यादेव भक्त्यर्थिना
मालोक्य ग्रथनश्रमं च विदुषामस्मिन् भवेदादरः ।
ये केचित्परकृत्युपश्रुतिपरास्तानर्थये मत्कृतिं
भूयो वीक्ष्य वदंस्त्ववदामिह चेतसा वासना स्थास्यति ॥ १२ ॥

स्वग्रंथे सर्वसंमतियोग्यतामाह । साधूनामिति । इह भक्तिरत्नावल्यां साधूनां भक्तानां संमतिः पाठचिंतनादि परिग्रहाय स्वीकारः स्यादेव यतः भक्त्यर्थिनां यथा विषयिनां तत्प्रशंसायां विदुषां युक्तिपरिशीलनशीलानां तादृशभक्तिहीनानामपि अस्मिन् ग्रंथे आदरो भवेदेव । कथंकारं मम ग्रंथे नानाप्रकरणश्लोकानां परस्पराकांक्षया लिखने श्रमं मालोक्य विचार्य क्वचित्प्रमादशंकायामपि आदरो भवेदेव । ये तु केचित् विरलाः परकृतीनां उपश्रुतिपराः निंदापरास्तानहं अर्थये याचे किं तत् । इमां मत्कृतिं भूयो वारं वारं वीक्ष्य भवन्तः इह मत्कृतौ अवद्यं दूषणं तदा वदंतु चेत् यदि एतावत् सुभक्तिमहिमस्तु ज्ञातेषु सा वासना परनिंदेच्छा स्थास्यति । अयमर्थः बहुधैतद् ग्रंथपरिशिलनेन भगवद्भक्तिरेव उद्दिश्यति ततश्च कुतः परनिंदादिदुर्वासना इति भावः ॥ १२ ॥

12 I have every hope that good people whose aim of life is to get at Bhakti (devotion) will accord welcome to the Bhaktiratnāvalī. And the learned having regard to my labour of stringing the gems, will receive the Necklace with their approbation. As regards those persons who are given to captiousness I entreat them to look into my work thoroughly and speak out its faults which they discern in it; if after their study of it there remains any desire for fault-finding.

एष स्यामहमल्पबुद्धिविभवोप्येकोपि कोऽपि ध्रुवम्

मध्ये भक्तजनस्य मत्कृतिरियं न स्यादवज्ञास्पदम् ।

किं विद्या शरदा किमुज्ज्वलकुला किं पौरुष किं गुणा-

स्तत्किं सुदरमादरेण रसिकैर्विहर्षणीयते तन्मधु ॥ १३ ॥

ईदानीं स्वदोषमगोक्त्यैव प्रथमहिम्नैव सर्वोपादेयत्वं प्रथस्याह । एष स्यामहमिति । एषोऽहं अल्पो बुद्धिविभवो यस्य सोऽपि एकोऽपि शिष्यगुर्वादिगोष्ठोऽप्रतिष्ठात्या गत्यवमपि परदेशाप्रसिद्धकुलशीलादिरपि स्यामेव । तथापि इयं भगवद्भक्तिविषया मत्कृतिं भक्तजनसमामु अवज्ञासाद उपेक्षाविषयो न स्यात् अहमेव स्यात् स्वमाहात्म्यात् । अत्र इद्वान्त शरदा मधुमक्षिका किंविद्या का विद्या यासां किं वा उज्ज्वलकुल, किं वा पौरुष पराक्रम परापकारादि को वा गुणा शमदमादिर्यासां न किमपीत्यर्थः । तथापि तन्मधुं तामिं सञ्चितं मधुं स्वभाषत । सुदरं यत् अतएव आदरेण भद्रादिना रसिकैर्विहर्षणीयते अपि तु पीयते पवेत्यर्थः । तदेवमौद्धत्यपरीहारोपि द्रष्टव्यमितिसर्वरमणीयमिति ॥ १३ ॥

इति श्रीभक्तिरत्नावलीटीकाकान्तिमाला समाप्ता ॥ शुभमस्तु ॥

आदर्शपुस्तकलेखनसमयं सप्तम् १६६६

13 Whatever I am, of small intellectual powers, friendless and unknown, let not my work be an object of ridicule among the devotees of the Lord. What intellect, distinguished birth (parentage) prowess or qualities can the bees boast of?—Yet do not men drink with zest the sweet honey they supply.

Here ends the Necklace of the Gems of Devotion found in the Ocean of Nectar of the Bhagavata

In the Calcutta printed edition the following additional verses are appended separately as a footnote

इत्येषा बहुयज्ञत खलु कृता श्रीभक्तिरत्नावली,

तत्प्रोक्त्यैव तथैव सम्प्रकृतिता तत् कान्तिमाला मया ।

अत्र श्रीधरसत्समीकिलिखने न्यूनानि किं यत्सम्भूतं,

तत्कृत्वा सुधियोऽर्हन्त स्वरचनां लुब्धस्य मे चापलम् ॥ १ ॥

वाराणस्यां महेशस्य खान्निध्ये हरिमन्दिरे ।
 भक्तिरत्नावली सिद्धा सहिता कान्तिमालया ॥ २ ॥
 महायज्ञ-शर-प्राण-शशाङ्कगणिते शके ।
 फाल्गुने शुक्लपक्षस्य द्वितीयायां सुमङ्गले ॥ ३ ॥

* I have thus prepared with much labour the Bhaktiratnāvalī. I have also supplied a commentary designated the "Kāntimālā"

Whatever faults of omission and commission that have occurred in this composition—in this eulogy of ‡ Śrīdhara (Viṣṇu), let good men forgive the sickleness of one who coveted the joy arising out of his own stringing (the Gems of the Neck-lace of Devotion) *

† In Kāśī in a temple of Viṣṇu situated near Viśwanath, was composed the Bhaktiratnāvalī along with its commentary the Kāntimālā

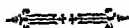
† It was finished in the year 1555 of the Sāka year in the month of Fālguna on Tuesday, the second day of the bright fortnight.

* This śloka is not given in the manuscript which bears date of Samvat 1699, nor the couplets that follow.

‡ श्रीधर सत्तमोक्ति लिखने in the 3rd line of the couplet may be differently interpreted and may have a reference to the commentary of the Bhāgarata by the celebrated Śrīdhara Svāmī. In preparing a separate commentary Viṣṇupurī offers an apology to the learned public for such faults of omission and commission as may have occurred in the new commentary.

† The above statement as to when and where the work was composed is not to be reckoned as conclusive evidence. The two couplets embodying this declaration are not found in all manuscripts. Perhaps they are the statement of a copyist as giving the date and place of the copy he had transcribed. The learned Editors of the excellent Calcutta edition believe that Viṣṇupurī lived long before the date given above.

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ADDITIONS AND CORRECTIONS

| Page | Line | For | Read |
|------|------|--------------------------|--------------------------------|
| 5 | 41 | Hindu | Hindus |
| 7 | 39 | more | mode |
| " | 43 | the above | above |
| " | 49 | Raghovansa | (verse 15 पूर्वमेव) |
| 13 | 18 | is determined | is determined |
| " | 19 | in sorptions | in sorptions |
| 11 | 2 | अधिकमथम् | अधिक कमथम् |
| 12 | 8 | कीयम् | कीयम् |
| 19 | 13 | द्वितीयम् | द्वितीयाद् |
| " | 16 | चानरो | चानरो |
| 20 | 3 | notable | notable |
| 21 | 16 | Hiranya Kayapa | Hiranya Kayapa |
| " | 28 | Lod | Lord |
| 24 | 13 | अवत | अवते |
| " | 26 | अज्जु नै | अज्जे |
| 25 | 14 | viii 2 | vii 7 |
| 29 | 10 | नारायणे | नारायणे |
| " | 30 | परमात्मा | परमात्मा |
| 30 | 11 | चिर्योग | चिर्योग |
| " | 13 | रिखसो | रिखोस |
| 33 | 4 | नेयुत्त | नय |
| 44 | 18 | तत्त्वम् | तत्त्वम् |
| 48 | 10 | आत्म | अत्म |
| " | 34 | marriages related to its | marriages are related to their |
| 53 | 30 | door | door |
| 55 | 20 | चिरोक्ष | चिरोक्ष |
| 60 | 10 | 42 | 41 |
| " | 14 | जनेन | जनेन |
| 61 | 1 | 42 (x 48 131) | 41 (x 46 31) |
| 62 | 3 | predominated | predominoted |
| 64 | 45 | refuge | tako refuge |
| 70 | 13 | face | feet |
| " | 23 | यानम् | यानम् |
| 72 | 5 | आत्मा | आत्मा |
| " | 28 | enters heart | enters the heart |
| 74 | 10 | आनन्द | आनन्द |
| 78 | 7 | does | do |
| 79 | 10 | अङ्ग | अङ्गि |
| 86 | 16 | Lokṣaka | Lakṣaka |
| " | 17 | His son | His son |
| 88 | 13 | विभ्यस्त | विभ्यस्त |
| 89 | 13 | त्यक्त | मत्त |
| 103 | 35 | placed | graced |
| 109 | 11 | desir | de ire |

| Page. | Line. | For. | Read. |
|-------|-------|----------------------------------|---|
| 109 | 11 | singing ... | ... singing. |
| 110 | 2 | त्रिपिठं ... | ... त्रिपिठं |
| " | 26 | वानस्त ... | ... वा अनस्त |
| 116 | 4 | सुरहेलन .. | ... सुरहेलन |
| 117 | 27 | in his soul ... | ... within his soul. |
| 118 | 8 | self in much ... | ... self much. |
| 119 | 27 | दृष्टस्तवा ... | ... दृष्टस्तव |
| 123 | 21 | मानिनः ... | ... मानिनः |
| " | 32 | Thy influence ... | ... Thy Mâyâ (mysterious) |
| 124 | 1 | तितीर्षन्ति ... | ... तितीरय (र्षं) न्ति 46 |
| 125 | 14 | मधुलिनपुनः ... | ... मधुलिङ्ग न पुन |
| " | 27 | भवेत्तु ... | ... भवेत्तु |
| 127 | 4 | back to Nârâyana ... | ... back upon Nârâyana. |
| 135 | 12 | remorse ... | ... regret. |
| 144 | 32 | thee thou—who ... | ... thee—thou who. |
| " | 33 | the same, suffering no in-crease | the same, and not subject to changes of growth and decay. |
| 145 | 2 | किं वा ... | ... किं वा |
| " | 9 | o fortunat ... | ... oh ! fortunate, |
| 147 | 27 | of ... | ... of. |

